

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1509.

LONDON: WEDNESDAY, OCTOBER 21, 1874.

PRICE { UNSTAMPED ..... 5d.  
STAMPED ..... 5d.

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## Eccelesiastical Affairs.

### LORD COLERIDGE ON SACERDOTALISM.

LORD Chief-Justice Coleridge, at an anniversary meeting of the Society for the Promotion of Christian Knowledge, and that for Propagating the Gospel, held at Exeter last week, spoke in his usual suasive and eloquent style some words which ought to tell weightily upon the minds of a large section of the clergy of the Church of England. Whether the warning which he then uttered has not come too late to serve the purpose which he had in view, time alone will show. We are strongly of opinion that it has. Priestly assumptions seldom profit by rebuke, from what lips soever it may proceed. Strangely enough, in one view of the matter—naturally enough, in another—the occasion on which the noble lord pronounced his emphatic condemnation of the sacerdotal principle so rapidly developed of late in the Church Establishment, was one on which, by a tacit understanding, the political aspects of the State Church are relegated to silence, if not to forgetfulness. The evangelisation of men, at home and abroad, by the diffusion of Christian truth and the self-denying labours of Christian missionaries, would seem at first sight to demand a strain of advocacy which would scarcely admit of the introduction of a topic so surely calculated to kindle the fire of angry controversial excitement as outspoken comment on the Public Worship Act, and decided protest against priestly ambition. But Lord Coleridge, by an easy transition from the affairs of these two great Church Societies to the causes which tend to restrict their usefulness, effected his object without any apparent violation of that decorum which ordinarily closes the mouth of Church speakers in regard to all questions of what may be fairly described as Church politics.

Alluding to the difficulties of the times in which we live, and to an opinion expressed at a recent Diocesan Conference held in the Sheldonian Theatre, Oxford, to the effect that the want of full and frank intercourse between the clergy and laity of the Church was candidly admitted and gravely lamented, he passed on to sketch the circumstances characterising the introduction and passing of the Public Worship Act of last session in both Houses of Parliament, and, having done so, said that, quiet as things might be at the present moment, it

would be "idle dreaming to expect that the legal position of the Church could long remain unaffected, if the feeling manifested throughout those discussions, and with hardly a dissentient voice, by both Houses of Parliament, were long to remain in its present force and operation." What is it, he asked, that has so profoundly stirred up the minds of the people of this country? Not merely dresses, however splendid; nor ceremonial, however magnificent; nor even the position and postures of the ministers of religion themselves. At the bottom of all this there has been on both sides an admission that the one great doctrine which is implied in it is what may be termed the sacerdotal principle. For himself, he delighted in a full, splendid, and elaborate ceremony, as a great help to him in his private devotions; but he would far rather "have the barest possible barn, and the barest and the meanest ceremonial that ever existed, without this sacerdotal principle, than the most magnificent cathedral and the most splendid ceremonial with it." He did not deny—nay, as a lawyer whose vocation had compelled him to study the subject, he felt bound to admit—that the principle was to be found in the Book of Common Prayer; as, for example, in the Ordination Service, in the Visitation to the Sick, and even in the Order for the Administration of the Holy Communion itself. It might be met with in the writings of Cranmer, Latimer, and Ridley, thorough Protestants as they were, and even Manton, who was chaplain to Oliver Cromwell, asserted and defended it. There was some excuse, therefore, for those of the clergy who took it to be the doctrine of the Church of England. But though it seemed to him that those passages of the Prayer-book which imply the sacerdotal principle cannot be got rid of or explained away, it was equally clear that the mind of the age has gradually but decidedly gone away from it, and that men at this time of day will not be disposed to submit to it from any body whatever. He bade the clergy recollect that, although they may have the greatest amount of influence of any class of men in the kingdom, they cannot preserve it unless they cease to grasp at power. "For power is one thing, and influence is something totally different." The unity of the Church cannot be attained "in its present distracted state" until the causes which now hinder it are done away with.

We fancy our readers will concur in admitting that this is the most pregnant lay discourse which has claimed the notice of the public for a long time past. It has been asked, indeed, what is the sacerdotal principle that Lord Coleridge thus vigorously denounces? It hardly needs a definition in words, so clearly has its meaning been impressed upon the hearts of most Englishmen. To their apprehension it signifies the intervention of an ecclesiastical caste between their souls and that great spiritual heritage which the work of Christ has placed within their reach. It is the substitution of another man's authority in the sacred affairs of religion for that subjective change of the affections which comes from a faithful acceptance of, and submission to, God's Messiah to the human race. It claims for a priesthood "the keys of the Kingdom of Heaven," and it holds that it is by them alone that entrance can be obtained into eternal life. It is best illustrated, however, in its external history. It had drawn after it, wherever it has prevailed,

intellectual, political, and religious servitude. It has trampled under foot the dearest prerogatives of man, debased his conscience, suppressed his aspirations, debauched his morality, enslaved his will. In all countries in which it has attained power, in all ages of the world, in all religions and creeds in which it has embodied itself, it has been and is essentially the same, both in its character and in its consequences—selfish, arrogant, and baneful. The great struggle of the present age is to put down its monstrous pretensions—coarse and revolting in some countries, insidious, laborious, sentimentally æsthetic, but not less subversive of manhood, in this. Fashion helps it. The luxury of the age favours it. Political privilege and national support give to it a seeming sanction, and a means of vitality without which it would probably never have revived in this nineteenth century. There it is, however, and it cannot be got rid of by Act of Parliament however stringent. It pervades the standards of the National Church. It draws strength from national resources. There is but one way to deal with it effectively, and that is for the people of this country, through their constitutional organs, to wipe their hands of it, by withdrawing the authority of the State and the temporalities which are associated with it from religious institutions of every kind. Priestism has not been found, as a matter of experience, to flourish in those countries the Governments of which leave religious institutions exclusively to their own spiritual power and their own secular maintenance. The sacerdotal principle, we fancy, would not thrive in this country long after disestablishment and disendowment. It will be best opposed by being let alone. Cast it upon itself, and all the influences of the present age will conspire to starve it. Fight it with the weapons of law, and you will increase the evil which it is your aim to destroy. Persecute it, and it will grow stronger. Leave it to what it is in itself, and what it can do by itself, and all the conditions of society teach us to expect that in due time it will perish of inanition.

### AN ARCHIEPISCOPAL PLEBISCITE.

THE Archbishop of Canterbury has sent out to the clergy of his diocese a set of questions which, though they scarcely permit of a simple answer, aye or no, will yet serve very much the purpose of an ecclesiastical plebiscite. It is true the laity are to have no vote. People who cannot be trusted to elect their own ministers, could hardly expect to be consulted on the great affairs which these questions concern. Nevertheless the clergy are asked "what they suppose to be the general opinion of the laity." The Church being, as we are constantly instructed, the nation in its ecclesiastical aspect, the laity here must of course be understood to include all denominations and nothingarians as well. We are not quite sure that the clergy are very conversant with the opinions of the laity except a small and for the most part feminine section of it. But at all events we have here, so far as it goes, a genuine attempt to ascertain the tendency of public opinion. If the Anglican Church had always shown a desire of this kind, some present controversies could scarcely have arisen. But as is almost always the case with despotisms and oligarchies, both temporal and spiritual, the appeal, such as it is, to the ultimate basis of power, comes a little too late to be of any real service to the institution whose destinies are at stake.

The immediate occasion of the questions re-



ferred to is of course the imminence of a session of Convocation in which something must be done about the rubrics. As they stand at present the Public Worship Regulation Act, when it comes into operation, threatens to be impartially troublesome to High, Low, and Broad Churchmen alike. It will indeed facilitate the condemnation of the Romanising priest who worships bread and wine, but it will also expose to prosecution every Low-Church clergyman who fails to wear "at all times of his ministrations" such ornaments as were worn in the second year of Edward VI. It may compel a Ritualist to stand at least sideways towards the congregation when consecrating the elements; but it may also make the refusal of a local Churchman to read the Athanasian Creed the occasion of something more than a nominal martyrdom. What the archbishop perhaps would like would be such an alteration in the Rubrics as might make life easier for Evangelicals and moderate Broad Churchmen, but difficult or impossible for extreme Sacerdotalists. This is a desire with which we naturally have much sympathy—much more sympathy than Convocation as at present constituted is at all likely to show. And the archbishop, knowing very well the course which that reverend body is likely to take if left entirely to its own devices, wishes by all means to excite a little pressure from without, such as may convince Convocation of the necessity for a little concession to suggestions of prudence. Amongst the methods used for this purpose the questions before us are perhaps the most remarkable of all. Avoiding altogether any such appearance of a decided opinion on anything, as would be highly unbecoming in an archbishop, they are manifestly of that sort called by barristers "leading questions." They amount in effect to a pretty broad hint that his grace would feel particularly obliged if the public would express a strong opinion in favour of the only compromise that can save the Establishment. That is the plain English of it. The real condition of religious opinion is not even referred to. What the archbishop wants to know is whether his clergy, and the laity as reflected, or rather refracted, by them, think it "expedient" to make this and the other alterations in the Acts of Uniformity, and if so whether they would approve of throwing a sop to Cerberus by concessions to those whom such alterations might aggrieve.

The first question concerns the ornaments rubric prefixed to the Order for Morning Prayer. As it stands now, a clergyman may be compelled to wear anything that can be proved to have been worn "with authority of Parliament" in the second year of Edward VI. The archbishop wants to know whether it is generally thought "expedient" that this should be altered; in what sense is not said, but the presumption is that the Evangelicals are offered an opportunity for securing themselves. In a later question, however, the hope of a consideration in the shape of a "chasuble or other unusual vestment" is held out to the Ritualists. The second question concerns the position of the priest in the communion service. At present the phrase "before the table" occurring in the rubric before consecration, is regarded by the Romanisers as entirely justifying their insistence on the "eastward position," involving the presentation of their backs to the congregation. The archbishop wants to know whether it is considered "expedient" that this rubric should be "dealt with by Convocation." It is not very clear what sort of answer is expected to this question. In one view it looks as though it were intended to try what is the extreme pressure that Low-Church patience will bear before the point of explosion is reached. In another view it seems calculated to prove whether that party has spirit enough to insist upon deciding once for all the Protestant character of the Church to which it belongs. But the third question appears to be most significant of the purpose with which the paper is issued. "If you think it desirable that any concessions should be made to those who wish to introduce the use of the chasuble, or other unusual vestment at the celebration of the Holy Communion, how do you propose that the demand should be met for corresponding concessions on the other side, in matters equally illegal?" Here the crisis is treated as though there were nothing at issue but certain eccentricities of excess or defect in ritual, which, if the law is to be altered, might fairly be expected to accommodate each other with a little more latitude. The new fledged Ritualist incumbent wants to flaunt a smart chasuble before the ladies of the congregation. Very good; we cannot allow that it is lawful at present. But suppose we make it lawful; will he give his slow old brother in the next parish legal guarantees that he shall suffer

no annoyance for his neglect of daily service? Now if such were really the questions at issue we should be inclined to pass them by in silence as beneath contempt. But everyone knows that they are of a far more vital character. For an addendum or note appended by the archbishop to this last question shows very clearly what the real issues are. "In the late debates in Parliament it was proposed that the concession of what is called the eastward position, should be balanced by allowing liberty to omit the Athanasian Creed and the Communion Service." Now the omission of the Athanasian Creed may be right or wrong, but it is at all events a serious step, and means a great deal. It would signify that in the opinion of the Church there is no sufficient ground for cursing those who disbelieve it; and that any clergyman who continues to curse does so on his own responsibility. Surely this is more than a matter of mere ceremony; and is scarcely to be balanced against a mere concession of a position at a table. The truth is that the coveted position at the table is not a mere matter of ceremony any more than the recital of a creed. It also is a matter of dogma. Its whole importance consists in its connection with the tremendous doctrine of the corporeal presence of the Lord on the altar. And it is precisely because of this significance that a concession in this matter has weight enough to "balance" the liberty to abstain from cursing unbelievers. Considered in this light the archbishop's question distinctly suggests that room should be made for Romanism at one end of the Church, on condition that space is allowed for Rationalism at the other; that idolatry of bread and wine should be tolerated, as the price of liberty to proclaim the indifference of all beliefs. Such a state of things would, we believe, be regarded by some as the ideal of comprehensiveness and charity. Now we hope we can understand and sympathise with the desire to put the most generous construction on all sincere beliefs however grotesque in our own eyes. But we do not on that account feel called upon to contribute to the support of such beliefs. And farther a system which makes elasticity or latitudinarianism of conscience an essential preliminary of comprehension, must always exclude the nobler elements of the national life. At all events we do not think the archbishop's suggestion at all likely to better the condition of the Establishment.

#### ECCLIASTICAL NOTES.

THE migration of the Irish clergy to England, with their commutation funds in their pockets, has formed the subject of a lively correspondence in the *Times*. "A Layman" has stated that no fewer than 700 curates were added to the Irish Establishment on the eve of Mr. Gladstone's Act coming into operation—these being added for the sole purpose of entitling the new Irish Church body to that participation in commuting funds which was allowed under the Act. How many were actually added we shall probably never know, but it is certain that the numbers of ordained clergy in Ireland increased in an extraordinary ratio at that period, and that bishops were not particularly careful as to whom they ordained. Being ordained, and having curacies assigned to them, some of these gentlemen, as well as others who had been longer on the clerical staff, have thought proper to make what is called a good time of it. They have commuted, and "cut." That is to say, they have received from the State the capital value of their salaries, pocketed that sum, and forthwith have left the Church to which they had been so much attached, and which they had so sincerely defended, and came over to this country for "fresh fields and pastures new." Here, curates being scarce, they have found good engagements, so that it may be said, without going into exact figures, that many of those devoted clergymen, who were going to stick to their Church to the last plank, have made a nice little purse by "cutting" her. But although the compounding clergyman receives something, the Irish Church Body, as it is termed, generally receives more. Dr. Jellett, in a letter to the *Times* of yesterday, states some of the curious facts relating to this question—only some, however. We find that if an annuitant at the age of thirty should compound, he would receive 554*l.*, while the Church would retain the balance, the composition, viz. 1,442*l.* On all compoundings up to the 31st December of last year, the Church Body had received, in this manner, no less a sum than 1,006,395*l.* There has, however, no doubt, been considerable exaggeration upon this subject. The thing is not quite so bad as has been stated, but it is significant that everybody should be so ready to believe anything that is bad about the Irish Church, and we daresay that this feeling

will remain until nearly the last of the old Establishment clergy has passed away. It is not so very easy, once having lost it, to regain a good reputation.

It is very much to be doubted whether the course that the clergy are taking will at all contribute to elevate the Irish Church in public opinion. Of that clergy, and of all their prejudices, the Archbishop of Armagh is the most conspicuous spokesman. That prelate, notwithstanding what might have been expected from his antecedents, was the virulent opponent of disestablishment, and is now the greatest mischief-monger in the new Free Episcopal Church. Not an opportunity does he lose to express his contempt for that lay interference to which he is now compelled to submit; not an act, in which the laity asserts its rights, will he let pass by. There has been, no doubt, considerable difference of opinion in the Irish Synod between the two "orders" concerning many matters, but a wise president would endeavour to smooth those difficulties over and make peace. Not so the Primate. Having in vain endeavoured to prevent the success of the laity in some matters, he has now launched against them a Charge which, for virulence of tone, has rarely been equalled. He denounces them for having the Athanasian Creed cut out; he denounces them for all that they have attempted and accomplished, and for all that they have attempted and not accomplished. It is a melancholy sight, and we are glad to see that, although the Archbishop may be sustained for a time by the clergy, public opinion, which must influence him as well as others, has expressed itself against him in a very unmistakable manner.

The fact is, that the Irish Church is passing, as it was inevitable that it should, through a time of trouble. There is annoyance and worry, but there ought not to be distrust. At the same time there should exist a little more faculty for self-government, but when men have never been accustomed to self-government, it is, perhaps, unreasonable to expect that they should suddenly achieve that power. Yet surely men are men and ought to be able to adapt themselves to circumstances. If nothing else will do this a feeling of pride will do it. But Irish Churchmen have not even this feeling, and we can easily see why they should not have it. The *Times* of yesterday, in a very straightforward article, gives these Irish Churchmen a "bit of its mind," at the same time pointing to the example of English Nonconformity,—

By disestablishment the Irish Church has lost temporal dignity, rank, and wealth. That is, it has lost what two-fifths of the Christian people of this country have voluntarily renounced for more freedom of opinion and action. The Nonconformists of England are generally quite satisfied with the choice they have made, well aware that they resign a good deal, but equally aware that they gain what they believe to be more than equivalent. They certainly can make their arrangements much more easily than the Established Church. They can adapt their ministry to the wants of their people immediately, universally, and completely, without troubling Parliament, without waiting for the appearance of reports, the issue of debates, or a change of Ministry. If they find they have ten, or twenty, or fifty thousand people under the ministry of a man whose sole instinct is to drive others from the ground he is incapable of covering, even if he wished it, they know how to deal with the emergency. They can send and recall; they can be as authoritative and summary as a general in command of an army or a captain over a crew. Whatever is wanted, they can do it; whatever is not wanted, they can stop it; they can fill gaps everywhere, find work for everybody, and prune off superfluities as easily as a gardener prunes his fruit trees. Such is one great gain of Nonconformity. Surely it is time that the Irish Church should be showing a little of the same ability to take advantage of new circumstances! Surely by this time it ought to have its clergy more moveable and more at command! Surely it ought by this time to be acquiring its true and ultimate form as a mission, or English Church in *partibus*. The flight of its own members is a painful prelude of its lost dignity and caste; but it has what is better than caste—full liberty of action. Where is this to be seen? The signs have not yet reached this country. There has been no call here for missionaries to the benighted region under the shadow of the Papacy, as there used to be only a few years ago. What is the Irish Church doing even in Connemara or in the great cities more than it did, or so much as it did, in the days of Establishment?

The *Record*, representing still, no doubt, some section of the Evangelical party, is already writing upon the next meeting of Convocation. There is no doubt that what it says is true, that the results of this meeting "must seriously affect the Church of England in the future." It refers also to a rumour to the effect that a proposal will be made in the next session of Parliament for uniting the two Convocations, and amending their constitution "so far as may be necessary to secure a larger and more direct representation of the parochial clergy." Of course this will not settle everything. On the contrary, the larger the Convocation, the greater are likely to be the future quarrels. We shall have



"vestments" and "eastward positions" discussed throughout the ranks of the clerical order in a manner which will induce outsiders to ask, "Where is Christianity?" In fact, the probability is that there will not be the moral courage to take a division upon any question—for a division, practically involving legislative sanction, would utterly divide the Church. The Rev. Malcolm M'Coll, in more than one letter to the *Guardian*, has intimated that a condemnation of vestments would bring about disestablishment; and there are very significant passages in other communications to that journal, harping upon the same subject. In fact, there is a suggestion in this journal, in regard to joining the disestablishment party, but this is certainly not yet one of a practical nature. High-Churchmen will join the Liberation movement, if they ever do so, or can do so, under very different circumstances from those which at present characterise the respective relations of the two parties.

There is Erastianism and Erastianism. People who have read Erastus as we have read him, say that he did not teach what he is supposed to have taught. It does not much matter, excepting as regards Erastus, for we all know what is meant by Erastianism in these days. For the full-blown Erastianism of this year, give us the address of Bishop Lord Alfred Hervey at a conference of the Bath and Wells diocese, held at Bath last Friday. His lordship first urged the importance of the Church making her influence more felt in Parliament. "Parliament," he is reported to have said, "had omnipotent powers, and, whether they liked it or not, Parliament would legislate for them." And:—

The other thing to be done was for the laity to bring their influence to bear as much as possible upon Convocation, and if the laity could make Convocation more thoroughly represent their opinions, if the Church by her influence could bring the House of Commons to legislate more entirely in accordance with the view of the Church, they would have made considerable approximation to the smoothing down of their dissensions. Everything is to be done by this "omnipotent" Parliament. Some people have not thought so, relying upon another Omnipotence.

Something like astonishment is felt by us when we read as we do, again and again, of the "Dominical" prosecutions at Exeter. We do not regret them; on the contrary, and for good reasons. But we wonder why somebody does not ask these clergymen the old question as to whether the game is worth the candle? Here the attention of a whole city, nay, of the whole country, is called to the mere physical force basis of the State Church in a certain district. Goods are distrained upon for the support of the State-Church clergy, and great scandal ensues. Public sympathy is already with the distrained. Is this worth the while of State-Churchmen?

We report elsewhere the concluding meetings of the Congregational Union at Huddersfield, a town which seems to have shown a princely hospitality in entertaining the delegates, who were numerous beyond all former experience. The liveliest discussions took place on the question of supplementing small ministerial incomes. The necessity of some fund for that purpose was reluctantly recognised. The raising of all stipends to a minimum of 150*l.* a year was declared to be urgent, and, after a prolonged debate, it was resolved that the fund should be raised by subscription—which Mr. Henry Lee hopes will reach 200,000*l.* a year—to be disbursed by a large and representative finance board on the recommendations of county associations. The dangers attending such an organisation are obvious, but Mr. Dale and others who fear centralisation declare them to be less serious than the crushing out of Nonconformity which is going on in our villages by the combined power and wealth of the clergy and squirearchy. The public meetings for the exposition of Free Church principles in Huddersfield and the neighbouring towns appear to have been more than ordinarily effective and enthusiastic, and the Rev. J. G. Rogers closes his year of office as chairman of the Union, with credit to himself, and signs of renewed life in the religious body which he has ably represented.

THE CLIFTON ECCLESIASTICAL CASE.—It is stated that Mr. Jenkyns, of Vyvyan-terrace, again presented himself at the communion service at Christ Church, Clifton, on Sunday, and was, for the third time, passed over by the Rev. F. S. Cook. Mr. Jenkyns, acting upon legal advice, thereupon applied to the Bishop of Gloucester and Bristol to appoint a commission to inquire into the circumstances of the case. It has been already stated that the bishop strongly disapproves of the conduct of the incumbent.—*Bristol Mercury*.

## SCOTTISH CHURCH NOTES.

(From our Scotch Correspondent.)

The battle has now fairly begun. As long as the summer lasted and people could not be got to stop and listen, there was nearly absolute silence, and perhaps our friends in the Establishment were congratulating themselves on the quietness with which, as it seemed, their revolution was received. But it now turns out that this interval was being used by not a few in the preparation of shot which they proposed to fire off when the convenient season arrived. That season, it would appear, is now understood to have come, and the air is filled with the confused noise of men rushing to the combat. Dr. Adam led off by a telling pamphlet entitled, "Shall we return to the Establishment?" Mr. Taylor Innes, the author of "The Law of Creeds," has followed with a more elaborate production—the first edition of which sold off in a day or two—in which he shows with crushing effect that the Patronage Act has not improved the Constitution of the Established Church one whit. Another book is announced as nearly ready for publication entitled "Our Church Heritage," in which the Scottish Churches are viewed in the light of their history. And a capital speech delivered by the Rev. Walter Wood, of Elie, in his own synod, is, I understand, in the hands of the printer.

On the other side, Dr. Begg has published a three-and-sixpenny volume containing the opinion of counsel (got by himself and his friends during the anti-union struggle) to the effect that "the Establishment principle" is an essential part of the constitution of the Free Church, and that if the Free Church abandons that principle the rev. demagogue will take away all its property! As you may suppose, this new proof of the disloyalty of Dr. Begg has simply increased the disgust with which his conduct of late has been viewed, and the result will be with many a greater eagerness for disestablishment than ever. Dr. Begg gets the character of being a sagacious man; but like all men of his peculiar type, he sometimes exhibits an extraordinary ignorance of human nature. The dragooning fashion, for instance, which told so fatally upon the poor Highlanders, will just have the opposite effect from what he wishes on those who are capable of forming a judgment upon things for themselves.

An important step forward has been taken towards putting the Patronage Act in operation. The Commission of Assembly met last week in Edinburgh, and agreed upon certain general principles which it is proposed to apply in the drawing up of regulations. Some curious things happened in connection with that meeting. In the first place it was felt that an uncommonly anomalous thing had been done in entrusting the important work of legislation to the Commission. The Commission, I may explain, is not, properly speaking, one of the courts recognised by the Presbyterian system at all. The only courts it acknowledges are kirk sessions, presbyteries, synods, and general assemblies. A Commission is simply a committee, and the rule is that it can take up no business but what is handed over to it by the Assembly. Here there was an awkward thing—that a committee should have been empowered by Parliament to do something which the General Assembly knew nothing about, and of which it might conceivably disapprove. Then, second, a very amusing passage of arms took place between Dr. Pirie (who stands in *loco parentis* to the Act) and Dr. Wallace. Dr. Pirie made one of his bow-wow speeches in which he lauded the recent legislation to the skies, and seemed to think it a great honour that they (the Commission) had been called upon to carry out an Act of Parliament. Dr. Wallace, who, as a Broad Churchman of the most pronounced type, did not, I venture to say, care a fig for spiritual independence, pretended to be greatly shocked at Dr. Pirie's Erastianism. He, for his own part, would not like to be held as admitting that the only authority on which they were then acting was that of the State. They were a Church court, and there was such a thing as Church authority. Everybody was puzzled. Is Saul also among the prophets? was the whispered question. But though they laughed the matter off, Dr. Wallace was felt to have, in fun or earnest, made a point. Lastly, the circumstance that the Commission sat and voted in *private* has been much commented on. Such a thing is never known to have occurred before in the whole history of the Church of Scotland.

As the plot thickens I hope to write you more definitely of things.

\* *The Church of Scotland Crises, 1843 and 1874, and the Duke of Argyll.* By ALEXANDER TAYLOR INNES, Advocate. (Edinburgh: MacLaren and Macdonald.)

## THE LIBERATION SOCIETY.

MR. GORDON'S LECTURES.

NANTWICH.—On Monday evening last, Mr. Gordon lectured in the New Town Hall here; subject, "The Liberation Society, what it does want, and what it does not want." Mr. Jos. Barker presided, and there was a very good audience, far exceeding the expectations of the friends, such a thing being quite new in this quaint old town, where, as in the district generally, Church and Tory influence is supreme, so much so that, for a generation, no political contest has been dreamt of. Mr. Gordon, however, had a capital hearing, and no small manifestation of sympathy. The chairman and other gentlemen spoke very warmly of the society's work, and hearty votes of thanks were unanimously passed. No controversy.

AUDLEM.—Next evening, Mr. Gordon lectured in the Baptist schoolroom in this place; subject, "Religious Establishments not the establishment of Religion." The room was well filled, and the chair was ably occupied by Mr. Heath. Soon after the commencement of the lecture, the vicar and his curate entered the school, to the evident surprise of the audience, who listened throughout to Mr. Gordon's statements with all but unanimous approval. Notwithstanding the most cordial general invitation of the chairman, neither clergyman rose to propose any questions, or make any remarks upon the subject, but, after the vote of thanks, the vicar, advancing to the door, intimated that a reply lecture would soon be given in the parish school, and, before the lecturer could get to his feet, disappeared. Mr. Gordon expressed his pleasure in the announcement, however, if not in its mode, and promised that it should not be forgotten, a statement which was very warmly received, and the meeting broke up.

SHEERLOCK HEATH.—Still in the neighbourhood of these old Cheshire towns, Mr. Gordon next evening lectured in the Baptist chapel here, Mr. Pedley presiding. Mr. Gordon spoke on "Disestablishment and Disendowment," and the audience, which was very good, considering everything, listened very attentively to his remarks, the chairman warmly endorsing the society's aims. The Rev. Mr. Cooke, of Nantwich, as at all these meetings, also spoke in favour of the society's objects, Mr. Cooke having rendered great local aid in the arrangements.

TARPOURLEY.—Capital audience on the Thursday evening here, when Mr. Gordon lectured in the Town Hall, the Rev. Mr. Cooke in the chair, on "Church Property, so-called." There was a very representative muster of the leading Nonconformists of the neighbourhood, some coming many miles, though the night was very dark, and both clerical and lay members of the Church of England were also represented. Mr. Gordon went into the details of the subject amidst the greatest attention of his audience, whom he besought to interest themselves more and more, not only in that, but in every other aspect of the supreme question of the hour. Mr. Roger Bate and the Rev. M. Griffiths, warm and able supporters, also spoke in moving the usual votes, and the proceedings of a very important district meeting broke up.

WHITCHURCH, SALOP.—On the Friday evening Mr. Gordon was at the new Town Hall in this old Shropshire town; subject, "The Church in Ireland free, the Church of England fettered." Capital audience for the district, Mr. Hastings, society's agent, in the chair. Neither questions nor controversy, but suitable resolutions unanimously passed, pledging the meeting to sympathy with and support of the demands of the Liberation Society. All the speakers were very attentively heard, and great good is looked for from highly educational efforts of this kind.

This week Mr. Gordon divides his evenings between the West Riding and Shropshire again.

THE APPROACHING CONFERENCE.—We understand that among those who have intimated their intention to be at the Liberation Society's Conference at Manchester on the 4th of November are Mr. Richard, M.P., Mr. Carter, M.P., Mr. Hopwood, M.P., Mr. Miall, the Hon. Lyulph Stanley, the Rev. J. G. Rogers, Dr. M'Leod, the ex-moderator of the English United Presbyterian Church, Mr. John Morley, and Mr. Alfred Illingworth. There is a prospect of a large attendance. It is necessary that tickets should be previously obtained of either Mr. Carvell Williams, Serjeants'-inn, or Mr. J. F. Alexander, Ducie-gardens, Manchester.

ORGANISATION IN LONDON.—The executive committee have, we learn, resolved on systematic efforts to organise their metropolitan supporters, for electoral and other purposes. To assist in securing this object, they propose dividing the metropolitan boroughs into three groups, and placing in each group a competent agent, who will devote his whole time to the movement. One of the appointments has been already made, the committee having secured the services of the Rev. John Sinclair, of Bermondsey, who will take charge of Southwark, Lambeth and Greenwich. Those who are aware of the ability and energy of that gentleman will not need to be assured of his fitness for the important task he has undertaken.



## SCEPTICISM AND CHRISTIANITY.

This question in one or other of its phases was dealt with at each of the recent ecclesiastical assemblies. It may be remembered that in his sermon at Newcastle in connection with the Baptist Union, the Rev. Arthur Mursell condemned the views of Professor Tyndall, and the Rev. — Rosevear, of Coventry, made modern scepticism the burden of his speech at the closing public meeting. Various aspects of the subject were treated at one of the sittings of the Church Congress at Brighton, and a full report of the papers read by Canon Westcott, Professor Pritchard, and Professor Birks, appears in last week's *Guardian*. Two of these being on subjects of profound interest at the present time, deserve some notice. Canon Westcott said that the Christian belief appealed to historical criticism for the investigation of its foundation; it claimed for the substance of the Gospel no immunity from the ordinary tests by which the truth of facts was ascertained so far as the facts fell within their scope. This qualification was essential, for the facts of Christ's life were for the Christian not only external phenomena, they were also revelations. This distinction being borne in mind, his contention was that the sceptical criticism of the groundwork of Christianity—the criticism which on historical methods reached the conclusion that the groundwork was untrustworthy—was chargeable with three great faults: it failed to acknowledge the nature of the problem to be discussed; it failed to take account of the cumulative and total force of the evidence in favour of the facts alleged; it failed to appreciate the exact religious character of the facts themselves. This view was expanded at some length, after which the learned canon argued strongly in favour of the authenticity of the Gospels, especially that of St. John, and enforced what he regarded as the true view of the resurrection, which was a revelation as well as an incident, absolutely novel and unique—points which sceptical critics overlooked.

The fact of the Resurrection was, I say, absolutely novel and unique. The other raisings of the dead, so far from offering parallels to the Resurrection of Christ, as is commonly assumed, as preparing the way for the acceptance of the belief in it, have, so far as they go, a contrary tendency. They present examples of restoration to natural mortal life under its ordinary conditions: Christ's Resurrection, on the other hand, is set before us as an elevation to an immortal life, in which the conditions of man's present life may be assumed or set aside. No conceivable tests could have established the two complementary truths, that Christ lived again in His human nature, and that His human nature was glorified more completely than the incidents recorded naturally and without effort in the Gospels. The nature of the case admitted of nothing more than the juxtaposition of details which severally suggested the two ideas. Physical investigations would not have given assurance of the second truth; and, so far as they proved the first, they would actually have excluded it.

The fact was novel, and it was at once apprehended as unique. It was looked upon as a revelation, a new thing in the earth, and incapable of repetition. The witness of the Resurrection of Christ was seen immediately and for ever to occupy a fresh relation to believers and to mankind. Deductions were drawn from it, hopes were confirmed by it, a faith was built upon it, which had not been called into existence in any degree by earlier miracles. The effect produced by the belief in the Resurrection of Christ was commensurate with the uniqueness of its character. It has been argued, undoubtedly with some exaggeration, that the Jews in the time of the Lord were so familiar with the conception of the occurrence of miracles that it cost them no effort to admit a new one. But exactly in proportion as the impression produced by supposed miracles was transitory, in other cases the exceptional influence undoubtedly exercised by the belief in the Resurrection becomes inexplicable on ordinary grounds. It was contrary to the general tone of mind to attach overwhelming importance to an admitted wonder. There must, then, have been something in this event by which it was distinguished from all others.

What this was becomes evident if we look a little more closely at the religious significance of the Resurrection, though eighteen centuries have not yet enabled us to grasp its full relations to nature and to man. The Resurrection of Christ, followed by His new life, offered in an historical, and therefore in an abiding form, that assurance of a union between the seen and unseen which is necessary for the full satisfaction of our human being. It shows death as conquered, and sin with death. It gave to the world the idea of the transfiguration of mankind, which has never since been lost. It reconciled the conceptions of permanence and change in the individual life. It altered the whole aspect of sorrow and suffering. It inspired the sense of Divine fellowship with victorious power. It suggested thoughts of a life vaster than that of a man, breaking down the barrier of caste and class, and sex and race, so far as they dismembered humanity.

This, then, is the issue to which we are brought by a legitimate historical inquiry. We find that a fact—still to speak only of the one central fact—not explicable by what we see in the ordinary course of nature was proclaimed to have happened, and that on the scene of the occurrence, and publicly; that it was of a nature wholly unparalleled, and yet answering in unexpected ways to wants of men; that it became the effective foundation of teaching before unheard; that it gave rise to new types of individual and social life universally recognised as good and true and beautiful, though they had been hitherto unrealised; that it was embodied in different ways in the constitution of a definite society; that we possess the records of it which are drawn up by an immediate witness, which contain the sum of contemporary preaching, which express the convictions of a great convert. No alleged fact, I will say without reserve, can show a better claim to be considered as a true element in the whole experience of the life of the world. This, I repeat, is the result to which testimony brings us. And some explanation of the result must be given. The explanation

must be clear and definite. It is necessary to fix in an intelligible way the process by which vast conquests were rapidly achieved. The novelty and uniqueness of the fact of the Resurrection are essential elements of the historical problem which it presents. From what source, except actual experience, can we suppose that ideas are derived which brought a revolution in the world, and which still, if fairly regarded, meet the wants of our latest age? The alternative explanations are indeed simple. We must suppose either that men fitted by no previous training, assisted by no similar conceptions, suddenly in a crisis of bitter disappointment and desolation, created an ideal fact, of which they could not at the time have foreseen the full import, and then have fashioned their own lives under its influence, and moved others to accept their faith; and that all later experience had found the answer to the questionings of successive generations in this creation of (at least) feminine love: or that God, the Creator, did, in the fulness of time, bring that about to which the life of the race tended in the guidance of His providence, and from which it has drawn strength not yet completely appropriated.

With these alternatives before him, I cannot see how anyone who has watched the orderly progress of humanity, not to speak now of nature, from stage to stage towards some goal, who knows that the mode of being, or of the succession of being, is no explanation of the fact of being, who holds that the existence of a God with whom man can hold fellowship is a final fact of consciousness no less than the existence of all and the existence of the world, can hesitate in his choice.

Professor Pritchard followed with a paper on the scientific aspect of the question. The new philosophy claimed, he said—1. That the potential of all things terrestrial, including man with all his powers, intellectual and moral, was originally contained in the atoms of one of those nebulous patches of light, thousands of which are brought within the ken of the modern telescope. How this potential got there was not stated. 2. That the present state of things has been brought about, not by the subsequent intervention of any supreme cause or Governor of all things, but through the natural interaction of these atoms or atomic forces. 3. That throughout nature there are no certain tokens of design, wonderful adaptations not being denied but referred to the successive environments and natural selection. 4. That if there be an intelligent Author of Nature, an Absolute Supreme, He is to us unknowable. This ultimate result was, human life without an adequate motive, affections with no object sufficient to fill them, hopes of immortality never to be realised, aspirations after God and godliness never to be attained. He was old-fashioned enough not to accept any of these postulates of the new philosophy in their entirety; not because he was a Christian, but because he was a student of nature. He knew of no more illustrious names in the annals of science than those of Newton, Herschel, and Faraday (he made no mention, as he could, of the living), and their faith in an intelligent Author and Governor of all things was a matter of history. If evolution could be shown to be the order of nature, that was to say, the will of Him who ordered nature, he bowed, and had no objection to make. For "an intelligent Author of Nature being supposed, it makes no alteration in the matter before us, whether He acts in nature every moment, or at once contrived and executed His own part in the plan of the world." These were the words of Bishop Butler, and he went still further, and added, in words of burning significance, "If civil magistrates could make the sanctions of their laws execute themselves, we should be just in the same sense under their government then as we are now; but in a much higher degree and more perfect manner." A quarter of a century ago he obtained all the elements which he found in an egg and in grains of wheat out of a piece of granite and from the air which surrounded it, element for element. One of the most astonishing and unexpected results of modern science was that we could unmistakably trace these very elements also in the stars, and partly also in the nebulae; perhaps all when instruments were improved. But no chemist, with all his wonderful art, had ever yet witnessed the evolution of a living thing from these lifeless molecules of matter and force. From what he knew of the structure of lenses and the human eye, he did not believe that any amount of evolution, extending through any amount of time, consistent with the requirements of our astronomical knowledge, could have issued in the production of that most beautiful and complicated instrument the human eye. Mr. Wallace, who had an equal claim with Mr. Darwin to the origination of the theory of evolution, had made an express exception in the case of man. For the creation of man, as he is, he postulated the necessity of the intervention of an external will. Among other arguments, he observed that the lowest types of savages are in possession of capacities far beyond any use to which they can apply them in their present condition, and therefore they could not have been evolved from the mere necessities of their environments. For his part, he would carry Mr. Wallace's remark upon savages much further, and apply it to ourselves. We, too, possessed powers and capacities immeasurably beyond the necessities of any merely transitory life. They came to us, not from the dim recollection of some former state of our being, still less from the delusive inheritance of our progenitors; they were the indications of something within us, akin to something immeasurably beyond us; tokens of something attainable yet not hitherto attained; signs of a potential fellowship with spirits nobler and more glorious than our own. But our knowledge of these atomic forces, so far as it at present extends, does not leave us in serious doubt

as to their origin; for there is a very strong presumptive evidence drawn from the results of the most modern scientific investigation that they are neither eternal nor the products of evolution. No philosopher of recent times was better acquainted than Sir J. Herschel with the interior mechanism of nature. From his contemplation of the remarkably constant, definite, and restricted, yet various and powerful interactions of these elementary molecules, he was forced to the conviction that they possessed "all the characteristics of manufactured articles." The expression is memorable, accurate, and graphic; it may become one of the everlasting possessions of mankind. Professor Maxwell having arrived at the same conclusion on that point as Sir John Herschel had done, said that evolution necessarily implied continuous change, and the molecule was incapable of growth or decay, of generation or destruction. "These molecules," he adds, "continue this day as they were created, perfect in number, and measure, and weight, and from the ineffaceable characters impressed on them, we may learn that those aspirations after truth in statement and justice in action, which we reckon among our noblest attributes as men, are ours because they are the essential constituents of the image of Him, who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist." This was the true outcome of the deepest, the most exact, and the most recent science of our age. A grander utterance had not come from the mind of a philosopher since the days when Newton concluded his *Principia* by his immortal *scholium* on the majestic personality of the Creator and Lord of the universe. With regard to the question of design in nature, the wonderful adaptations which every one could observe, were, according to Mr. Darwin, the result of natural causes. Sir W. Herschel, on the other hand, referred them to an intelligent will in nature. Alluding again to ultimate molecules, the professor said,—

The great modern advance of human knowledge, and especially of the wonderful applications of this knowledge to the purposes of the arts of life, have arisen very much from the existence of iron, and coal, and sulphur, and platinum, and silica upon our planet. Now, tell me what were the anterior chances, prior to the existence of nature, that when a being like a man came, after the lapse of ages, upon our earth, he would have found stored up for him, and for his development in the scale of being, iron and coal and sulphur and platinum and silica? To tell me that the coexistence of all these essentially independent existences might be the result of anything short of the intention of a prescient will, the evidences of a "pre-established harmony," would be equivalent to telling me that after placing sufficient letters of the alphabet into a box there might be dredged out of it the dialogues of Plato, the dramas of Shakespeare, and the "Principia" of Newton.

A perplexing question to many minds, as it certainly had been perplexing to his own, was this, How was it that men, endowed with nearly equal capacities, and possessing nearly equal opportunities, should draw such different, not to say such opposite, conclusions on subjects which in importance transcend all others, and beyond all others taxed the reason to the utmost, and touched the emotions to the quick?

I think that one cause of the contrariety of this conviction lies in the nature of the evidences for Christianity, in the natural evidences for the being of a Supreme, and for the immortality of the soul. These evidences from the very nature of the case cannot be mathematical, or demonstrative, or scientific; they belong rather to that class of evidence which we call probable—to that class, be it observed, upon which alone we determine the conduct of our lives; for "to us probability is the guide of life." And although these probable evidences range greatly in degree, and although not any one of them taken alone and by itself may be sufficient to command entire consent and enforce an absolute conviction, nevertheless, when taken together, they may—they often do—by their consilience from many different and independent sources, furnish the mind with the highest moral certainty of which it is capable. This we claim to be especially the case with Christianity, and in arguing the case this consilience ought never to be forgotten; for it is by laying too great stress upon one or two of these presumptive evidences alone, and especially in conversation, that many a mind has been robbed of its peace. "For it is easy to show," says Bishop Butler, "in a short and lively manner, that such and such things are liable to objection, that this and another thing is of little weight in itself, but impossible to show, in like manner, the united force of the whole argument in one view." Now, it is especially in this region of probable evidence that the bias of the will comes in to warp the judgment. The bias of early education, the still greater bias of a later discipline of the intellectual and moral faculties, the bias of the environment and of party spirit, the bias, we are told, even of a strong or of a morbid mood. Thus, by the excessive or exclusive cultivation of any one side of our complex nature, intellectual or ethical, the mind becomes one-sided, lop-sided. This is the inevitable Nemesis of disproportion. In like manner the exclusive or excessive addiction to mathematical studies has a tendency to confine to their laboratory such old-fashioned authors as Butler and Paley and Coleridge, who honestly test by personal experience the faith which they doubt before finally rejecting it.

The pursuit of the knowledge of the works of nature would increase, and with an accelerated philosophy, and it was for them to encourage it, they had at length been brought, by philosophical conclusions, from the most advanced scientific knowledge of the day to the philosophical certainty that matter was not eternal, but that from the beginning of nature it was endowed with very wonderful properties by some intelligent will. This was the latest and grandest revelation of nature. Here they might safely stop.



A long notice of Mr. Mill's posthumous work, to be published by Messrs. Longman on the 26th, entitled, "Three Essays on Religion: Nature, Utility of Religion, Theism," appeared in the *Manchester Guardian* and other provincial journals on Monday, together with copious extracts relative to the character of Jesus Christ. Mr. Mill towards the close of the volume says:—

The most valuable part of the effect on the character which Christianity has produced by holding up in a divine person a standard of excellence and a model for imitation is available even to the absolute unbeliever, and can never more be lost to humanity. For it is Christ rather than God whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate more than the God of the Jews or of nature, who, being idealised, has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is imputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source. . . . About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed Himself to be—not God, for he never made the smallest pretension to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned Him, but a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue, we may well conclude that the influences of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion are well worth preserving, and that what they lack in direct strength as compared with those of a firmer belief is more than compensated by the greater truth and rectitude of the morality they sanction.

#### LORD COLERIDGE ON SACERDOTALISM.

A meeting was held at Exeter on Thursday in support of the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. The Bishop of Exeter presided, and Lord Coleridge was one of the speakers. His lordship, referring to the debates of last session on the Public Worship Regulation Bill, said that what so profoundly stirred up the minds of the people of this country was not, he believed, merely dresses however splendid, ceremonial however magnificent, nor, though that was an important matter, any question affecting the position and postures of the ministers of religion themselves. There had been a great deal more than that at the bottom of the matter, because it had been by both sides, whether rightly or wrongly, both by their advocates and by those who oppose them, stated that the one great doctrine which was implied in these things was what may be termed sacerdotal principles. Lord Coleridge continued:—

Upon that subject I would say now what for years I have always said, that, although I delight, as we have heard to-day, to worship in the full beauty of holiness—that, although I fully appreciate and delight in magnificent architecture, for my own part a full, splendid, and elaborate ceremony is a great help to me in my private prayer—yet that I would rather, for my own part, have the very barest possible barn that I have ever seen with the barest and the meanest ceremonial that ever existed without this sacerdotal principle than the most magnificent cathedral and the most splendid ceremonial with it. And, my lord bishop, I go further—I say that as a lawyer and as a man of reflection I cannot forget that the Church of England is a legal body, and that it is a legal institution; that it has a legal position, and that it is in possession of certain legal documents to which every one of its members has a right to appeal, and by which every one of its members is bound. I cannot help feeling, too, that no fair and candid mind can study the Prayer-book as it has been my misfortune, or rather perhaps the misfortune of others, to study it—for the purpose of legal argument—that no one can really study the Prayer-book without admitting, if he has a fair and candid mind, that in many important portions, as, for example, the Ordination Service, the Visitation of the Sick, and even the Order for the Administration of the Holy Communion itself, there is to be found this sacerdotal principle. It is quite true that in other portions of the Prayer-book you will find passages which apparently contradict this. It is also true that in the century in which the Prayer-book was compiled these things were far less distinctive

than they are at present. You will find, if you choose to look at and read the writings of Cranmer, Latimer, Ridley, and others, whom we may consider thoroughly Protestant persons—you will find that language used upon the subject of the Sacrament and confession is such as would startle very much indeed anyone who came upon it without some knowledge of history. More than that, in the works of Manton, chaplain to the great Protector Oliver Cromwell, and certainly not a Roman Catholic or disposed to Roman Catholic opinions and usages in his works, you will find not merely an elaborate defence of this system, but an attack on Roman Catholics, because they asserted, as Manton says, falsely, that Protestants did not practise it. However that may be, there stand the passages in the Prayer-book, and having expressed my own opinion and individual conviction upon them, I am the more free to go on to say that I never can consent to, and must always strongly protest against, aspersing the motives or impugning in any degree the good faith of men who, although I do not agree with them, have a perfect right to stand upon the documents and to point to these passages in the documents, and maintain the opinions they do maintain, although I do not happen to agree with them, with force and fervour. Having said so much as that, may I go on to say that this seems to be equally true, that, although there are these passages, and they cannot be got rid of or explained away, it seems to me to be equally clear that the mind of the age has gradually but decidedly gone away from them, and that men in general at this time of day—the same men who would have submitted to sacerdotalism, so called, at the hands of the chaplain of Oliver Cromwell—will certainly not be disposed at this time of day to submit to it from anybody whatsoever! And it appears to me that those must read the signs of the times very ill who cannot read so much as this in them. Although the clergy have the greatest amount of influence, and in my judgment on the whole deserve to have the greatest amount of influence of any class of men in the kingdom, they will not and cannot preserve that most salutary influence which I trust they may long preserve, unless they cease to grasp at power, for power is one thing and influence is something totally different.

#### CHURCH AND STATE ON THE CONTINENT.

The Bishop of Orleans, Monsignor Dupanloup, has published a pamphlet in the form of a letter addressed to Signor Minghetti, in which he strongly denounces the "apostasy" of the Church in Rome and in Italy; but insists that the Papacy and Italy were not meant to be enemies, and advocates a diplomatic understanding with the Powers having Catholic subjects, as suggested by Italy herself. This, the bishop says, might furnish a solution of the problem if prudent counsels prevailed and if Italy and Europe displayed any foresight. Whatever happens, Catholics have faith in the future.

The struggle in the Reformed Church of France between the Orthodox and the Liberal sections seems to be approaching a crisis. It may be remembered that the synod, which, for the first time after the lapse of a century, was allowed to meet at Paris during M. Thiers' presidency, imposed as an electoral qualification the recognition of its authority on questions of dogma. In the congregations which have acted on this resolution many members have been deprived of their votes, and in Paris it is said the list has been reduced by one half. But in Nîmes and other places where the Liberal party has a majority the new rule was set aside, and elections were held last January under the old system. The consistories thus elected have duly discharged their functions since that time. The question of their validity having to be considered by the Government, M. de Cumont, Minister of Education, has just decided that the election at Nîmes was invalid, and it is presumed that this decision will apply to the other Liberal Consistories. The Nîmes Consistory has protested against this decision, and, in the event of no compromise being arrived at, the congregations which refuse obedience to the electoral test thus enforced by the Government will cease to be recognised by the State, unless, indeed, as suggested by a former Minister of Education, the two sections of the Church are formed into distinct communities.

The Public Prosecutor in Prussia has appealed against the decision of the Court of First Instance releasing the Bishop of Trèves, but the appeal, which was heard in the Court of Second Instance, was rejected, and the original decision confirmed.

Roman Catholic priests in Germany are showing their hostility to the Old Catholic movement by refusing to officiate in certain churches which have been set apart for the joint use of both sects by municipal or other authorities. The Baden Government seems, however, as indisposed as Prussia to tolerate opposition of this kind, and the other day dismissed the chaplain of an hospital at Pforzheim for refusing to conduct religious service in that institution simply because it had been used by the Old Catholics, appointing the Old Catholic priest in his place.

A Berlin telegram in the *Times* states that the Russian Government have prohibited all Catholic public processions, except in Poland proper. All religious societies of Catholic laymen have been likewise dissolved.

Replying to the recent letter addressed to him by the Bishop of Lincoln, the Rev. J. W. King, the owner of *Apology and Holy Friar*, while showing that he does not act upon compulsion, but for the sake of peace, intimates that he intends to resign the livings he at present holds in his lordship's diocese.

RITUALISM AT BOMBAY.—A correspondent of the *Rock* gives a gloomy picture of the state of the

Church (Episcopal) in Bombay. He states that the bishop encourages Ritualistic practices, and avers that unless efforts are made by the Evangelical party at home to influence the appointment of chaplains, Anglo-Indian Churchmen who love Evangelical truth will cast in their lot with the Liberation Society rather than put up with the present state of things. He also suggests that the Church Association should obtain legal opinion as to whether the Public Worship Act applies to India.

THE "DOMINICAL" QUESTION AT EXETER.—There was considerable excitement in the Police court, Exeter, on Thursday, in consequence of a Mr. James Upright, the treasurer of the Anti-Dominical Fund, being summoned by the bailiff put in possession under the distress warrants issued by the Rev. J. B. Strother, for obstructing him in the execution of his duty. The magistrates suggested that as the excitement was so great the summons should be withdrawn on Mr. Upright promising not to interfere again; but Mr. Upright denied any interference, and the bailiff refused to withdraw the summons. He complained that the defendant prevented him from going into all the rooms of one house of which he had possession, and further he called him a rogue, and told people outside that they would make an example of him and drag him through the street. He had other executions, but he was afraid to put them in in consequence of the words of Mr. Upright. The defence was a general denial of the complainant's statement. After considerable consultation, the Bench unanimously came to the opinion that the case had not been proved. During the hearing of the case there were constant outbursts of feeling, and on leaving the court the complainant was hooted and the defendant cheered.

SCOTTISH CHURCH PATRONAGE.—At a special meeting of the Commission of the Assembly of the Church of Scotland, held in Edinburgh on Wednesday, the committee appointed to frame regulations for the carrying out the Patronage Act brought up its report. It stated that, owing to the difficulties met with, it was considered advisable that the commission itself should determine on the principles on which the regulations should be drawn up. In accordance with this, the commissioners met in private, and on reassembly a minute of the proceedings was read, from which it appeared that the following directions to the committee had been adopted:—"That the roll of electors be made up in each parish before the 1st January next, and thereafter adjusted annually; that such persons only as claim shall be admitted on the roll of adherents; that 'adherence' shall include persons of full age, who show by their attendance at a particular church that they desired to be considered as connected with it, and that congregations be allowed, if they see fit, to vote by ballot." The committee were instructed to frame the draft regulations with the assistance of the above suggestions, and circulate them among the members of the commission not later than ten days before the next meeting.

THE REVISION OF THE RUBRICS.—The Archbishop of Canterbury requests that the clergy of each rural deanery of the diocese may consider and resolve upon an answer to the following questions:—"1. Is it in your opinion expedient that the rubric prefixed to the Order of Morning and Evening Prayer, so far as it relates to the ornaments of the minister, should be dealt with by the Provincial Convocations of Canterbury and York, with the view of seeking the sanction of Parliament for an alteration in the Acts of Uniformity on this particular point? 2. Is it in your opinion expedient that the rubric relating to the position of the minister at the holy table at the time of the celebration of the Holy Communion, should be dealt with by the Provincial Convocations of Canterbury and York, with the view of seeking the sanction of Parliament for an alteration of the Acts of Uniformity on this particular point? 3. If you think it desirable that any concessions should be made to those who wish to introduce the use of the chasuble, or other unusual vestment, at the celebration of the Holy Communion, how do you propose that the demand should be met for corresponding concessions on the other side in matters at present equally illegal? In the late debates in Parliament it was proposed that the concession of what is called the eastward position should be balanced by allowing liberty to omit the Athanasian Creed and the Communion Service. 4. What do you suppose to be the general opinion of the laity in your rural deanery on these subjects?"

Miss Cobbe will publish next week a series of essays on "The Hopes of the Human Race, Hereafter and Here," with a preface having special reference to Mr. Mill's forthcoming volume.

The editor of the *Quiver* has issued a programme of "new and special features" to appear in the new volume, which commences with the November part. Amongst these we notice "Sermon Essays," by the Bishop of Gloucester and Bristol; "The Seven Last Words of Jesus," by the Rev. T. M. Morris, of Ipswich; "The Triplets of the Bible," by the Rev. J. Hiles Hitchens; "Two-Edged Proverbs," by the Rev. P. B. Power; "Papers on the Life of David," by the Rev. Dr. Hanna; "The Heavenly Life," by the Rev. Dr. Spence; and "Comfortable Words," by the Rev. Gordon Calthrop. Moreover, Canon Elliott, the Rev. Daniel Moore, the Rev. Dr. Allon, and the Rev. W. Boyd Carpenter, will contribute to the new volume.



## Religious and Denominational News.

## AIREDALE INDEPENDENT COLLEGE.

The foundation-stone of new buildings for Aire-dale Independent College was laid in Bradford on Friday by Mr. Titus Salt, son of Sir Titus Salt, who had been unable himself to accept the invitation to lay the stone. The college has been in existence for nearly 130 years, and the buildings in which its work has been carried on for the last forty years have been long felt to be ill adapted to the purposes of the institution in its more prosperous condition. Their increasing inconvenience has been the longer submitted to in the hope that an amalgamation might soon be effected with Rotherham College, but the negotiations with that view were some time since finally abandoned, owing to the difficulty of finding a site which commended itself to both districts of Yorkshire. An independent site has therefore been chosen for the Aire-dale College in Emma-lane, near Manningham Park, Bradford, and a handsome building in the geometrical Gothic style, designed by Messrs. Lockwood and Mawson, architects, Bradford, has now been commenced. The college is to be constructed on the plan of the non-residence of students, and will contain a library, common hall, public assembly room, and seven lecture rooms, a residence for the principal, &c. The classes will be open, under proper conditions, to the entrance of lay students who may desire to avail themselves of the classical, scientific, and other instruction imparted therein. The number of tutors will be increased, and the scheme of study, the arrangement of classes, and the basis of government will be modified to meet the requirements of the time. The site contains a little over five acres of land, and has been purchased for about 9,000*l*. By the sale, however, of a portion of the estate for villa residences this sum will be considerably reduced. Without entrenching upon the "settled income" of the institution, the sale of the present college premises will more than cover the cost of the land required for the purposes of the new college. The new buildings are estimated to cost about 14,000*l*, and the furnishing of the college, the making of roads, the laying out of the grounds, and other necessary expenses, will involve an outlay of an additional 3,000*l*. Towards this amount the legacies of the late Mr. Robert Milligan and of Sir Francis Crossley, Bart., of 1,000*l* each, are available; and a generous donation of 2,000*l* has been promised by Sir Titus Salt, Bart.

The proceedings of Friday were commenced with a religious service at Salem Chapel, Bradford, where a sermon was preached by the Rev. Dr. Pulsford, of Glasgow, from the 21st verse of the fourth chapter of Ephesians. There was afterwards a large gathering at the site of the new college, and the religious services there were conducted by the Rev. Dr. Fraser, principal of the college, and the Rev. George Snashall, of Ipswich, a former student. There were also present Mr. Titus Salt, the Rev. Dr. Campbell (Bradford), the Rev. Dr. Falding (of Rotherham College), the Rev. J. G. Miall (Bradford), Mr. William Byles (Bradford), the Rev. S. Dyson, secretary of the committee, and other local ministers and laymen.

Mr. W. Byles, in presenting Mr. Salt with the mallet and trowel prepared for the occasion, congratulated the college on having attained to its present important position.

The Rev. S. Dyson placed in a cavity under the stone a bottle containing a report of the Huddersfield address of the chairman of the Congregational Union, copies of the *Nonconformist* and other religious newspapers, a report of the committee of the institution, besides the local daily papers, as usually deposited under foundation stones.

Mr. Salt, after laying the stone, said Aire-dale College was formed so far back as 1756, when the Northern Education Society was inaugurated, with the Rev. James Scott, of Heckmondwike, as president, for the object of training young men for the ministry. He traced the continuous growth and progress, with some vicissitudes, of the institution under successive presidents, including the Rev. J. Vint and the Rev. Walter Scott. Under the present principal (Dr. Fraser) and his predecessors such training was given that many churches had to thank Aire-dale College for sending them true and holy men as ministers. He hoped, with its increased facilities, the institution would do greater and still more valued work. (Applause.)

The Rev. J. G. Miall then delivered an eloquent address on "Congregationalism." He said they were that day performing, as Protestant Dissenters, an important service. In fulfilling it, however, they derived little aid from that which was external. They had no blazoning of ritual. They invited no aid from the State. They derived no importance from extensive and imposing endowments, though they were not without endowments. They were volunteers, dependent for the most part upon the contributions of others, and now intent upon obtaining a needed enlargement. If the objects they proposed did not confer dignity on their proceedings, they had nothing else that would. He then noticed briefly the previous history of the college, and said gratifying to them was the conviction that the college had not existed in vain. It had carried Divine truth into quarters where, but for it, the Gospel would have been unknown. The need of better accommodation for the education of the future ministers of their northern churches had been long notorious. Often had the subject been

agitated; repeated had been the conferences in which both Rotherham and Aire-dale had borne a share; many had been the schemes alternately proposed and abandoned. The time for the union of these two institutions had not yet come. At length the munificence of Sir Titus Salt had enabled them to reach a conclusion. To this liberality they owed it that they, on that day, had laid the foundation-stone of a new building, whilst his willingness to submit to consideration sites, both on his own property and elsewhere, had been worthy of their deepest gratitude, and had issued in the choice of a locality which they trusted would prove in every way suitable to their new undertaking. (Applause.) It was intended that—following the example of some other colleges—this institution shall be no longer residential. While it would be for the education of ministers it would also offer educational advantages to those who, though not designed for the ministry, might derive benefit from its instructions, and they trusted that it would be of advantage to the general community. They often heard that Popery was now constituting one of the dangers of the Church in our land. Far from it for him to intimate that such a danger was merely imaginary. He would not say that there were no temptations, but a high authority had greatly overestimated them in their application to Nonconformists. Certain Church dignitaries had taught them that Apostolic succession, as it was called, placed between the clergy of the Establishment and themselves an impassable gulf. Even were the fact of such a succession proved (and it was far from being so) it would be a still harder thing to establish the value of its pretensions. They were happily insensible to the magnitude of the issue. The breadth and depth of this separating abyss seemed to them some dream of disorder—the raving of some ecclesiastical fever. And if those of them who were ministers could think that by submitting to the appellation they arrogated the claim, they would forego the title of "Reverend" for ever—a title which, at the best, was not very expressive of their deliberate convictions, though they protested against the superiority which its refusal would imply. It was not in this direction that their danger lay. They must look to opposite quarters, and must beware lest they mistook stones for spiritual bread.

The Rev. Dr. Fraser then engaged in prayer, and the proceedings were brought to a close.

In the afternoon a large number of ladies and gentlemen partook of luncheon in the Bradford Liberal Club. The Rev. Dr. Campbell presided. After lunch the Chairman intimated that 13,000*l* had been received in subscriptions towards the college, and that at least 17,000*l* would be required. The meeting was subsequently addressed by the Revs. Dr. Falding, of Rotherham College, Dr. Pulsford, H. Lings (Fleetwood), Dr. Fraser, Bryan Dale, M.A. (Halifax), S. Goodall (Durham), H. Farrant (Leeds), and Mr. Robert Yates.

The Rev. P. M. Eastman, of Putney, has accepted the cordial invitation to the pastorate of the Congregational Church at Honiton, Devon.

The Rev. Wm. Mitchell, of Driffield, has received a very cordial invitation to become pastor of the Independent Church, Pickering.

Mr. I. F. Munro, of New College, has accepted a cordial invitation from the pastor and deacons of the Congregational Church, Market-street, Farnworth, to take charge of the Francis-street Mission Church.

The *Birmingham Post* states that Mr. Charles Vince, the well-known Nonconformist minister, and a member of the Birmingham School Board, is seriously ill, and his condition is such as to excite very great grave apprehension.

The Rev. W. H. Dyer, who has been for twenty-one years the pastor of Argyle Congregational Chapel, Bath, has resigned his post, in consequence of ill-health, which for the last month had prevented him from appearing in the pulpit.

An enormous crowd filled the Exhibition Palace, Dublin, on Sunday afternoon, on the occasion of the first service held in Dublin by the American evangelists, Messrs. Moody and Sankey. Contrary to expectations, the proceedings passed off quietly.

The Rev. A. Rollason, of Scarborough, has accepted the unanimous invitation to become the pastor of the Saffron Walden Baptist Congregational Church, the Rev. W. A. G. Lison having had to resign the pastorate, which he has held for more than twenty years, on account of his health.

PASTOR BERSIER.—It will be seen elsewhere that Pastor Bersier, one of the most eloquent of French preachers, is to conduct a service in his own language at Union Chapel, Islington, to-morrow evening. M. Bersier is erecting a large chapel in Paris towards which his friends there have given 8,600*l*. He wants to raise the rest of the required sum (3,000*l*) in England. The chapel—to hold 1,500, and situated in the Avenue de la Grande Armée—is to be opened in November.

THE CHILDREN'S SPECIAL SERVICE MISSION.—The annual meeting of this mission was held on Monday evening, Oct. 12, at the Conference Hall, Mildmay Park, Stevenson A. Blackwood, Esq., presiding. Over 1,100 persons were present. Mr. T. B. Bishop, hon. secretary, read a short report of the work, and addresses were given by the chairman, the Rev. Dr. Paterson, of Belgrave Presbyterian Church, and W. T. Paton, Esq., treasurer of the mission. Besides the regular Sunday and week evening services, which continue to be well sustained, open-air gatherings have been held during the summer at the seaside and in the London

parks. During the last few years special services have been held in 175 towns, and 90 have been visited either by Mr. Spiers or by members of the Children's Evangelistic Band during the past twelve months. The attendance of children has in many places been from 1,000 to 2,000. Six hundred thousand hymn sheets, for use at special evangelistic services only, have been printed during the year. The Children's Evangelistic Band have begun their winter work, and are holding forty-two special services in schools in London during the present month of October.

CITY-ROAD CHAPEL, BRISTOL.—On Thursday a recognition service, in connection with the pastorate of the Rev. W. J. Mayers, who has recently succeeded the Rev. J. R. Wood as minister of City-road Baptist Chapel, Stoke's-croft, in this city, was held at that place of worship. Before the service, upwards of 800 persons partook of tea in the school-rooms, the large room being nicely decorated for the occasion. The meeting was held in the chapel, which was densely crowded, and numbers were unable to gain admission. Mr. W. Clark (of Cheddar) presided, and he was supported by a large number of ministers and friends from the Baptist and other churches in Bristol. The chairman having opened the meeting, Mr. W. M. Vich, one of the deacons, made a statement of the circumstances under which the new minister was invited to preside over the church. The Rev. W. J. Mayers then detailed the steps which had led him to that position. The meeting was subsequently addressed by the Rev. C. B. Sawday (Vernon Chapel, London), Rev. J. Penny, Rev. Dr. Gotch, Rev. H. M. Booth (Methodist Free Church), the Rev. F. Tucker (of London), the Rev. E. G. Gange, the Rev. J. Morris, the Rev. J. B. Baxter (United Brethren), Mr. H. A. Medway, and Mr. W. M. Kemp. In the course of the speeches, much sympathy was expressed for the late pastor, the Rev. J. R. Wood, who like his successor, has been lately bereaved of his wife.

THE ENGLISH PRESBYTERIANS.—The English Synod of the United Presbyterian Church, sitting in Manchester, was occupied on Wednesday with a discussion on the proposed union of the English branch of the denomination with the English Presbyterian Synod. The movement for union was commenced eleven years ago, on a proposal for a comprehensive union of the Free Church of Scotland, the United Presbyterian and the Reformed Presbyterian; but these negotiations failed two years ago by the refusal of a minority of the Free Church to accept the proposed basis of union. It has since been attempted to form an English union, and which the English Presbyterian Synod were prepared to accept. The difficulty in this case has arisen on account of the opposition of a minority among the United Presbyterians in England, who are unwilling to sever their historical connection with the Scottish branch of their Church. Out of the 106 congregations in England, fifty congregations reported themselves in favour of union and thirty-five against the proposed scheme—the latter being chiefly in the Presbyterians of Newcastle and Carlisle—and on account of this diversity of opinion, the General Synod which met at Edinburgh in May last suspended the negotiations. The English Synod on Friday, by a majority of 68 to 21, agreed to memorialise the General Synod in favour of an immediate union. On Thursday the Rev. Mr. Dodd, of Newry, a member of the Irish General Assembly, stated that that body had appointed a committee to resist the aggressions of Rome in England. He said he had to come to the synod in the hope of interesting that and other Presbyterian bodies in the country in organising lectures and meetings to oppose Ritualism and Romanism. His address was of a distinctly ultra-Protestant type. It was agreed to appoint a committee to consider whether any action be practicable between the Irish Presbyterian Assembly, the English Presbyterian Synod, and the United Presbyterian Synod in regard to the matter. The Moderator (Dr. M'Leod) said that the obstacle in the way of such common action was "the Orange conspiracy in Lancashire," with which they could never co-operate. The synod consists of five presbyteries, viz., Berwick, Carlisle, Newcastle, Lancashire, and London. The entire number of congregations composing the United Presbyterian Church is 615, and the number of members in full communion as reported in 1870, was 184,033.

Mr. Sims Reeves has accepted an engagement to sing twice a week at the London Royal Albert Hall Concerts up to Christmas.

COLLEGE FOR WORKING WOMEN.—This institution, was opened on Friday night, Oct. 16, at 5, Fitzroy-street, under the presidency of Dr. Storror. There were present, Mr. George Macdonald, LL.D., who gave the inaugural address; Miss Chessar, Mr. Litchfield, &c. The rooms of the college were crowded. In the course of his speech Mr. Macdonald dwelt on the importance of teachers feeling a deep interest for the subjects they taught, believing, as he did, in enthusiasm. In his advice to the students, he advocated thoroughness in the pursuit of any subject they took up, and urged those who feared they were slow to be by no means discouraged. Mrs. Tausley stated shortly the objects of the college, and pointed out that its aim was not only to provide teaching in the classes, but also to promote mutual help and fellowship among the members. Mons. R. de Lamartinière, Miss Harrison, and other teachers afterwards spoke.



# CONGREGATIONAL UNION OF ENGLAND AND WALES.

## AUTUMNAL MEETING.

The meetings of the Union were resumed on Wednesday morning in Ramsden-street Chapel, Huddersfield, the Rev. J. G. Rogers, B.A., in the chair. There was again a large attendance of delegates. After a devotional service,

## REPORT OF THE REFERENCE COMMITTEE.

The Rev. A. Hannay read a report from the Reference Committee, which stated that they had considered the memorial from the Grand Lodge of Good Templars, and did not recommend its being read to the Union. Also a memorial from the British and Foreign Anti-Slavery Society, in reply to which they recommended that the society be assured that the Union would heartily co-operate with them in all their efforts to abolish slavery. Also a memorial from the Northern Counties League for the repeal of the Contagious Diseases Act. The committee recommended that the Union decline to consider a question so peculiarly unfitted for discussion in a popular assembly. A letter had also been received from the Executive of the South Staffordshire Union, recommending a return to Scriptural usage in the designation of the office-bearers in the churches. The committee had resolved that the subject could not, with a due regard to other business, be brought before the present meeting. The report was adopted.

## THE ENGLISH PRESBYTERIAN SYNOD.

The Chairman proposed that the following message should be sent to the English Synod of the United Presbyterian Church, in reply to their brotherly greeting:—"The Union heartily reciprocates the fraternal salutation of the Synod, prays that the spirit of Christ may guide all its deliberations, recognises with gratitude to God the good service which the United Presbyterian Church has rendered to the cause of evangelical truth and Free Church economy, and hopes to be found in coming days, contending side by side with it in the cause of religious equality, and any efforts to bring men to Christ." The resolution was cordially agreed to.

## HOME AND COLONIAL MISSIONS.

The Rev. Dr. A. Morton Brown then moved the following resolution:—

That this assembly is deeply impressed with the importance of the work carried on by the Home, the Irish Evangelical, and the Colonial Missionary Societies; that it regards with concern the fact that so small a proportion of the churches contribute to their funds, and earnestly urges on the pastors and deacons of the churches the duty of maintaining the October collections for British Missions, and of calling forth on their behalf the liberality of the wealthier members of the churches in stated annual contributions.

He said the Home Missionary Society was never more needed in the rural districts than at the present time. Not only had they to contend there with ignorance and superstition, but with Ritualism, which was flaunting itself in every direction, and greatly hindering the preaching of the simple Gospel among the villagers. The society had been a great blessing to England. The visits of its esteemed treasurer, Mr. Samuel Morley, M.P.—(cheers)—and its secretary, the Rev. J. H. Wilson, had been attended with the happiest results. These gentlemen had stirred up local feeling and stimulated increased effort, while the assistance rendered to country associations by its funds had enabled them to maintain their village pastors and lay evangelists, so as to carry the Gospel from village to village and house to house with excellent effect. But more funds were required, and he earnestly hoped that every one of their churches would make an October collection, that the three societies might be enabled to do all that was in their hearts to meet the present wants of the rural districts of England. (Applause.) The Irish Evangelical Society had done good service in Ireland, and was still a living power among the people. It was peculiarly adapted to the present wants of Ireland. They all knew that there had been an Established Church in Ireland, and that it was disestablished. (Cheers.) But it had not been disendowed. (Hear, hear.) Instead of that, in some places where it was not much wanted it was richer than it had been before; while in others, clergymen had commuted their incomes into a fixed sum of money, and not only left their parishes, but had come to England. (Shame.) What was to become of those poor people thus deserted? Were they to be left as lost sheep to fall a prey to the Church of Rome? Thank God, there were Christian denominations in Ireland who would do their best, and are doing much, to provide for the spiritual wants of these deserted people; but the Irish Evangelical Society had been especially called on to take as large a share of this burden on its shoulders as it could possibly bear, as well as continue its other work, which it was doing so well. He appealed, therefore, on behalf of that society. Dr. Brown then referred to the Colonial Missionary Society, with which the name of Mr. Binney was so much associated. These colonies were growing rapidly, and would ere long become great and noble empires, blessing England for what she had done for them, for the laws she gave and the liberties she had bestowed.

The Rev. J. White, of Belfast, in seconding the resolution, said that what Ireland wanted was the grand old and undiluted Gospel. He did not approve of making a distinction between the Roman Catholic and the Protestant in missionary efforts. He would treat every man as a sinner, making no distinction whatever between classes. (Hear, hear.) Independency was making headway in Ireland, and he invited any preachers who had time and opportunity to visit that country, promising them multitudes of hearers.

The resolution was unanimously adopted.

## THE SCOTCH AND CANADIAN DELEGATES.

The Rev. J. Wemyss offered the fraternal greetings of the Congregational Union of Scotland, a body which represented seventy churches. There were besides some ninety Presbyterian churches in Scotland. Amongst their own body 10,000 had been collected for the London Missionary Society. The churches had reached the goal to which those in England were seeking to arrive, for each minister had a salary at of least 150*l.* a-year, except in a few distant islands, where such a salary would be regarded as a princely income. (Laughter.) About half the churches received aid—not so large a proportion as in the case of other denominations. In the presence of the larger Presbyterian bodies it was a wonder that they were not crushed out. Their spiritual life alone had preserved them, and only as it was intensified could they hold their own. They had, however, great influence. They had taken the liveliest interest in the late revival movement, and given it a hearty co-operation, remembering that seventy years ago their own churches originated in a similar movement. Even the lynx-eyed Scotsman (which advocated a "broad" theology) had not been able to say a word against the movement. Mr. Moody had rejoiced in their co-operation. Though a rigid Congregationalist himself, he preached everywhere without offence. He and Mr. Sankey were shortly coming to England, and he wished to testify to the value and importance of their labours in Scotland. Men like Dr. Cairns, of Berwick, had acknowledged that never in their recollection had such a work been carried on. It had been a rich harvest season, and he earnestly hoped that a similar result would be experienced in England. (Applause.) The churches had been edified, and walking in the fear of God, were multiplied. New life had been infused into all the various schemes of Christian usefulness.

The Rev. Dr. Wilkes, of Montreal, was then introduced to deliver his farewell address before leaving for Canada. He said that for lack of outside help there had been a large amount of ground lost in Canada, Nova Scotia, and New Brunswick. A mistaken idea, however, seemed to be entertained that the colonies were rich. The recent speech of Lord Dufferin, for example, tended largely to sustain this belief, speaking—as his lordship did with perfect truth—of the happy, contented, loyal, and well-to-do condition of the people. Whilst this was perfectly correct, they still required a large amount of outside help, however. They were continually receiving large numbers of people from England, not of the wealthiest classes, but those who had "missed their way," and who had often to be assisted on their arrival. They had been raising a native ministry in Canada helped by the Colonial Missionary Society, and had established a college of which he had now been for some time the principal. (Hear, hear.) It was now proposed to endow two classes in the college, one for theology and the other for Biblical criticism. A friend had generously offered 1,000*l.* if 3,000*l.* additional was raised, but it was felt that double that amount was needed to half endow two chairs, one of theology, and one of exegesis. He never begged, but he might mention that since he had been in England he had received in response to a circular he sent out the sum of 515*l.* towards this object. (Applause.)

The Chairman said, in bidding farewell to Dr. Wilkes, he carried with him their best wishes and prayers.

## DEPUTATIONS FROM THE FREE CHURCHES OF HUDDERSFIELD.

The Chairman introduced to the Conference deputations from the Free Churches of Huddersfield. The deputation, representing churches connected with the Baptist, Wesleyan Methodist, Methodist New Connexion, Primitive Methodist, and United Methodist Free Churches, were received by the members and delegates of the Union rising in a body.

The Rev. John Hanson read an address, signed by the leading ministers of the different bodies. They extended a most cordial welcome to the friends visiting Huddersfield, and such hospitality as they or the members of their congregations might be able to offer. (Hear, hear.) Their advent amongst them in such numbers had happily nothing about it of the character of an invasion which could create the least feeling of dread in a Christian community, but might rather be looked upon more in the light of a holy mission which they hoped might prove a blessing in their midst and leave behind most profitable results. To the Congregationalists England owed not a little of that liberty, civil and religious, which was her present happy heritage. (Applause.) In the many proofs of their prosperity the different denominations most unfeignedly rejoiced. The intellectual wealth and attainments of their ministry, the standing and high position of their members, the number and influence of their colleges, the extent and value of

their literature, the acknowledged intelligence of their congregations, and the achievements of their missionary enterprise in foreign lands, were matters for thankfulness to Almighty God. (Applause.) There were between them mighty differences about doctrine, ritual, and polity which gave some occasion for separate action in Church work, but such divisions, however, did not mean that there was anything discrepant in the teaching of the Bible or the organisation of their free churches. (Applause.) These minor diversities notwithstanding, they were yet truly one in Christ Jesus, acknowledging one God—Father, Son, and Holy Spirit. (Hear, hear.)

After a few words from the Rev. David Hay (the senior member of the deputation),

The Chairman expressed his heartfelt desire that they and the Congregationalists might continue to do Christ's work earnestly in this land, and that the Spirit of God might descend upon all their efforts. He did not understand the state of mind which attached supreme importance to the points that separated them when they were assailed by an enemy that was equally opposed to all of them. (Hear, hear.) They alluded in their address to the dangers from science and infidelity, but he considered that there was a far more deadly and dangerous position which they had to encounter. Personally he was not afraid of science, nor of infidelity based upon science. He did not believe that the world would ever rest in the abnegation of all belief. (Hear, hear.) But his fear was that in the reaction from that extreme of scepticism which was abroad in this nation, they might be hurried on very much more rapidly than some of them might expect to that dark and bewildering superstition which had been the curse of the country in the past. He saw grave reasons, therefore, for earnest thought, and for preparing every weapon in their armoury for the purpose of doing battle against that which was the foe of human freedom and the foe of God and His Gospel as revealed in Jesus Christ. (Cheers.) Until they understood that there were two religions directly antagonistic to each other, two religions that could not by any possibility be brought into harmony, he did not think they would ever address themselves to this conflict with the sternness and decision which its awful importance demanded. He did not see how the Protestantism of England was to be maintained except by the united efforts of the Free Churches of England. (Cheers.) He hoped that their meeting together on that occasion would not end in expressions of mere sentiment. (Hear, hear.) In the great populations there was ample room for all of them. (Hear, hear.) There were different tastes among people, and they had work for their united resources. (Hear, hear.) In the country districts, however, there was no such room—(cheers)—and the time was come when they should feel that if one free church was doing the work of a district, no other free church should go into that district. (Renewed cheers.) He for one would not be a party to helping the establishment of a Congregational Church in a district if English Evangelical Protestantism and English Nonconformity were fairly represented there. (Cheers.)

## CHURCH FINANCE.—MINISTERS' STIPENDS.

The Chairman said they were now in the middle of the discussion adjourned from the previous morning, of an amendment on the ninth resolution of the Conference on Church Finance. He wished to know whether the conference preferred proceeding at once to a vote or continuing the discussion? ("Vote," and "No.")

The Rev. A. Hannay said, it would be a pity to close a discussion and take a vote with the expressions of dissent from that proposal which they had heard. He therefore suggested that they should suspend their consideration of the two resolutions 9 and 10, about which they could not make up their minds at the previous sitting. If that was accepted, the resolution would run in this manner:—

That the assembly receives the report of the Conference on Church Finance, held at Birmingham and Leicester, and thanks the delegates for the service they have rendered to the Churches by their deliberations; that it heartily approves the resolutions (1-8) subject to the following amendments (those agreed to at the previous sitting); that, unable in the limited time at its command adequately to discuss the resolutions 9 and 10, it postpones the consideration of them to some future meeting.

(Hear, hear.) That pronounced no judgment, and reserved these resolutions for subsequent consideration.

The course suggested by the Rev. A. Hannay was agreed to.

The next clause for discussion was as follows:—

That it (the assembly) agrees with the Conference in regarding present arrangements for supplementing ministers' stipends as insufficient, and hereby invites the several county associations to consider the proposed scheme of a General Board of Finance, and communicate the result of their deliberations to the committee of the Union not later than the 30th June, 1875.

[The scheme referred to was the formation of a board consisting of 120 representatives (one-third minister and two-thirds laymen) from the county associations, the fund not administered by the county associations to be under the control of the board, care to be taken not to weaken local organisation, and the board to deal with questions of grants of money only upon the report and recommendation of the committee of the several county associations.]

The Chairman stated that the Union was not going to adopt this scheme, but simply to consider whether they could give such a general approval of this principle as to warrant them in sending it to the county associations for further consideration.



Mr. Tomkins, of Yarmouth, thought that too much time had been given to the discussion of details which might best be sent to the county unions instead of dealing with the general principles that underlaid the scheme before them. He described Norfolk as a county where it was most difficult to extend Congregational principles, and said that without some external aid Congregationalism could scarcely live, much less extend its operations. No doubt Norfolk was only a type of other agricultural counties, and therefore it was manifest that the Home Missionary Society must have a large claim upon their sympathy and support.

Mr. R. Yates, of Bradford, objected to the discussion of these resolutions line by line. There was a connection between the resolutions that made it most difficult to take them separately. He agreed that existing arrangements for supplementing ministers' stipends were insufficient; but he did not think that a central board in London would be able to administer the funds proposed to be collected with satisfaction to the denomination. Their information could not be equal to that possessed by the country associations, and the delay that would be occasioned in waiting for the meetings of the board would be a great inconvenience. The cost of the board would be a serious item. He moved an amendment in that case.

The Rev. D. Fraser, in seconding the amendment, said that the advantages of Independency and Presbyterianism could not be enjoyed at the same time. The collection of money in the districts, its remission to London, and then its distribution to the districts, was nothing more than the establishment of a circumlocution office. (Laughter.)

The Rev. J. H. Wilson referred to the results of the efforts of the Home Missionary Society in stimulating local efforts in various counties. Seeing that this had been accomplished by the action of a central society, he thought by the adoption of a similar plan wisely carried out, not administering all the funds from a central board, but stimulating local enterprise, there was a great future for the denomination in England.

Mr. Hill, M.P. for Worcester, said that in Herefordshire he believed there was only one Nonconformist church that was self-sustaining, while in Worcestershire there were very few. What, then, was to become of all the rural districts? They must have their own efforts largely supplemented by the efforts of those who were in more fortunate districts. The Home Missionary Society did a good work, but it could not meet all the wants of the rural parts. He wished to see some invigoration thrown into the poorer counties by association with richer counties, and he therefore earnestly entreated the assembly to let the proposed scheme go down for discussion to the county associations. (Applause.)

The Rev. E. White said that he was at first somewhat prejudiced against the scheme from the fear of establishing any new central power which should exercise a great deal of patronage in an indirect way, and perhaps in some degree diminish the local independency of the churches; but the more he heard of the discussion, and the more carefully he had studied the papers, the more he felt converted to the scheme. (Cheers.) The grand mischief in the rural districts of England is the multiplication of little churches of different denominations. If the scheme would assist in putting an end, by painless death, to some unnecessary Congregational gatherings, or if it would assist in grouping together some small rural communities, and supporting men of greater capacity for meeting the local parson, it would confer untold benefit on England. The more he studied the scheme, the more he perceived the marks of elaborate preparation. He was sure that the limit of local efforts had not yet been reached. Congregationalists were no doubt distinguished by great liberality, but they had handed down to them from their forefathers a perfectly trumpery set of notions as to what it was proper for people to give to the service of God. Why, the very Pharisees, of whom Christ said they would not go to heaven after all, gave a tenth of their goods. (Laughter.) How many Congregationalists did so much as that? If throughout the country they were to give even one-twentieth of their incomes, very little more would be heard about the support of poor ministers. The proposed board would call upon all local churches to exert themselves before asking for assistance from without. He recommended the establishment of voluntary Church-rates. He heartily approved of the scheme, and wished it all success. (Applause.)

The Rev. F. S. Williams must say on behalf of himself and many a friend present that morning that there were very grateful thoughts turning to their friend Mr. Henry Lee. (Applause.) With their power and wealth, the strength of their Nonconformity, and social influence, they could have no conception of the difficulties that have to be encountered in poor rural districts. Nearly the whole of the Nonconformist population had been eliminated from Northamptonshire. In one case, within a few miles of a parish where he had worked for two years, a farmer was turned out of a farm which his family had held for seventy years, simply because he was a Nonconformist. In another case he had to contribute to support a girl who was turned bodily out of the National School simply because she had not been christened. Cries of ("Shame.") He supported the formation of a board like that proposed.

Mr. T. Scrutton said that, unless they could get

out of the narrow view of regarding each county by itself, they might as well tear up their papers and go home. Their work should embrace the whole land.

The Rev. H. Stewart suggested that the resolutions should be sent for the consideration of London as well as of the counties, and thanked the lay brethren for their generous efforts in behalf of their poor ministerial brethren.

The Rev. E. S. Jackson also expressed the thanks of the Union to Mr. Lee and his friends for their efforts. He said that in some counties, like Lincolnshire and Huntingdonshire, there was no margin for increased local resources. It was thought that the county associations would be injured rather than helped by the new board; but this could hardly be the case since it was intended to carry out the principle advocated by Mr. Wilson of stimulating local efforts. He believed that great mental and spiritual blessings, as well as pecuniary advantage, would be gained by the proposed scheme.

Mr. Conyers said that he never felt more grateful to the Independent body than he did on that occasion; and he trusted that the disgrace resting upon the churches in connection with ministers' stipends would be wiped away. (Applause.) It was most difficult to realise the position of their poorer brethren; but he hoped they would all resolve to put their hands more deeply than ever in their pockets so as to bring to an end the existing state of things. (Hear, hear.)

Mr. R. W. Dale said that if he understood the position taken by Dr. Fraser and Mr. Yates, it was that they were alarmed lest this proposal should somehow affect the principle of Independency, which was committed to their trust, and which at all costs they were bound to vindicate and defend. They must accept the perils and penalties of freedom if they were anxious to have its prerogatives. The real question which the county unions would have to consider was whether the scheme, while securing great financial advantages for the churches, was likely in any way, directly or indirectly, to interfere with the full assertion of and maintenance of those principles in which their very life as a Christian denomination consisted. He had felt many apprehensions in relation to this subject, and those apprehensions had not yet been altogether dissipated. He believed that there was great reason for supplementing the present arrangements for providing for the salaries of ministers, and he clung to the conviction that a scheme might be devised that should be absolutely free from objection when discussed from the platform occupied by Dr. Fraser and Mr. Yates. For the present necessity he believed some scheme as the present was necessary. It was their answer to the confederacy of landlords and clergymen, to crush out Nonconformity by illegitimate means from vast districts in this country. (Loud applause.)

Mr. Henry Wright said that Mr. Lee's scheme meant the uplifting the ministers' salaries all over the kingdom. He believed there were men in rich counties ready to help a scheme, if it was worked out, which should help counties not so rich as their own. There were great difficulties connected with this movement, but no impossibilities.

The Rev. E. R. Conder said that in Yorkshire they had agreed to amalgamate the three Ridings into one, and they had now one Yorkshire Association. He believed this centralisation of work and authority had not been found to be fraught with any danger so far to their Independent principles. (Hear, hear.) The scheme before them, whatever might be the difficulties, was just the carrying on of the same principle which Yorkshiremen had been applying, and they were bound in consistency to lend a helping hand to its being more widely tried. (Applause.)

Mr. Grimwade, of Ipswich, and Mr. Handel Comham, of Bristol, having expressed their approval of the scheme.

The Rev. Dr. Russell, of Glasgow, said in Scotland there had been no difficulty in raising the money necessary for supplementing the salaries of poor ministers. 1,600*l.* or 1,700*l.* a year was raised for the purpose, and many churches, rather than receive help from the fund, had resolved to make up the salaries of their ministers to 150*l.* a year. He felt sure that a similar scheme in England would be equally successful.

The amendment was then put to the vote in the following form:—

That this meeting, while recognising the desirability of increasing the stipends of ministers, does not think it desirable to recommend to the county associations that a central board should be formed to receive and administer funds for supplementing ministers' stipends, and sustaining home missionary operations.

It was lost, only one hand being held up in its favour. The original motion was then put and carried without dissent, as was also a resolution appointing a sub-committee to carry out the first, and to report to the Union in 1875.

The meeting then adjourned.

As on the preceding day, the friends dined together in the Armoury.

#### SCIENCE, PHILOSOPHY, AND REVELATION.

In the afternoon a sectional meeting was held in High-street Chapel, Mr. E. Crossley (Halifax) in the chair.

The Rev. Watson Smith (Wilmslow) read a paper on "The Respective Spheres of Science, Philosophy, and Revelation." He said he held that science and philosophy owed a far larger debt to Biblical truth than did the latter to philosophy and science. The first inquiry naturally was, What were the respective spheres of science, philosophy, and revelation, and when that was answered they

would be prepared to inquire what was the due connection and relation between them. Science had to do with the physical universe, its forms and forces; it investigated its facts and phenomena, and by a wise induction ascended to certain laws. In the physical world they might regard man in his earthly nature, as subject to these laws, but as far as his soul, his mind was concerned, man belonged to a department outside nature, understanding by that word the earthly. As science dealt with outward facts and phenomena, so philosophy dealt with the inward laws or principles by which those phenomena were governed. Science and philosophy were therefore indissolubly connected. But it was in connection with the human mind that they found the primary nature of philosophy; there was its invisible source or spring, and therefore more closely to define the sphere of philosophy, they might say that it took its rise in the mind of man, and had therefore to do with those principles, which were invisible, but which were unchangeable, and which dealt with almost everything that could be grasped by the mind of man. But beyond this philosophy there was something in the mind of man, and that was a constant yearning for God. If man had never sinned he would have remained in close communion with God, and it was when he sinned that he fell from this close communion, and became the slave of nature shut in by powers of which he had lost all knowledge and control. As, then, a lost child, in order to be restored to its father, cannot do that of itself, but must have the father himself to personally make Himself known again, so God's revelation to man, lost in sin, must be that of a living personal God. Revelation was thus the free act of God above the mind of man though communicating with the mind in various ways and means, so that God might be made known and reconciled with man. This revelation came to a climax in Christ, in whom they recognised God's most complete revelation—God in man. The lecturer then went on to consider the connection between the respective spheres. There were the facts and doctrines of science, the facts and doctrines of philosophy, and the facts and doctrines of revelation, and there was a strong evidence of the truth of the facts and doctrines of one sphere as of the others. The testimony of all was of one and the same kind—self-consciousness and self-evidence of the mind. The truth of the facts and doctrines of revelation was testified in the deepest feelings of the believing and receiving soul. It was not, indeed, till Wycliffe and others had drawn attention to the Scriptures—the original evidence of revelation—that scientific and philosophical inquirers sought to investigate nature, the result being the wonderful development and discoveries of modern science. He did not doubt for a moment that the truths of all the three spheres would be found to be in perfect agreement when they saw them in the light of a knowledge that could not yet be attained. If facts and experiences of the world without were to be trusted and built up into a science, how much more the facts and experiences of the world without by which they were able to say that they knew God.

The Rev. H. Griffith (Bowden) moved—"That this meeting thanks the Rev. Watson Smith for the thoughtful paper he has just read on the respective spheres of science, philosophy, and revelation, and expresses its firm belief that honest inquiry in the spheres of science and philosophy will result in establishing and illustrating the revelation of God in Christ." He said that the opinion seemed to have gained ground that professors of Christianity were now constantly fighting a retreating battle; and the sooner such a notion was put an end to the better for all parties. He did not admit that they had been driven back a single inch in any part of the line. He urged, however, that there should be forbearance exercised towards those who advanced strange scientific theories, and that discrimination should be exercised in reference to the discoveries made by scientific men and philosophers. He did not suppose that such men as Herbert Spencer and Darwin were sent into the world for nothing; they were no doubt doing a great work and were doing it to a great extent honestly. They were sweeping the rubbish from the path of truth. Let no one fear for the truth, it would survive the process. (Applause.) The Rev. Dr. Simon (Springhill College) seconded the motion. He agreed with Herbert Spencer's division of knowledge into three branches, and said he differed somewhat from Spencer as to the relation in which they stood to each other. Science he should describe as the classification, correlation, and explanation of facts and phenomena relating to the department of nature with which it was concerned. So philosophy was the science of sciences—that is, it did for the body of sciences what a particular science did for the phenomena with which it was concerned. As to revelation, in one sense it was only the channel by which knowledge was acquired, and therefore, science could not possibly have anything to do with it. In its second sense it was still correlative to other bodies of facts. The question was, were the facts of revelation really facts; but if they were, still science could not have any more to do with them, because the knowledge of them was acquired by a channel with which science could not be acquainted. The rev. gentleman was prevented from completing his argument by the expiration of the allotted time.

The Rev. D. J. Hamer (Salford) was at a loss to understand why they, as religionists, should always be on the defensive against scientists. Let them preach the simple truth they had to tell, and let



them go forth to the world side by side, leaving with confidence the result to God. (Hear, hear.)

The Rev. A. Mackennal (Leicester) said it being the fact that their own citadel was in danger, they should stand forward on their defence. (Hear, hear.) He strongly urged the study by the ministry of at least one branch of science, to give them a personal acquaintance with it for purposes of reasoning and exposition.

The Rev. E. Armitage (Oldham) and the Rev. R. Macbeth (Hammersmith) having also spoken, the section adjourned after votes of thanks to the chairman and the friends of the chapel for its use.

#### OPEN COMMUNION.

A second sectional meeting was held in George-street Chapel, at which Mr. James Spicer presided. The Rev. G. S. Barrett (Norwich) read a paper entitled "Open communion," in which he defended the system of tests in admission to communion. He said that no one would deny that up to a very recent time the Congregational churches had been in favour of certain well-defined tests of fitness for communion. Although the application of the tests was less rigid than in the early history of the church, yet there were few churches in which some test did not exist. Now it was this, so far as affected the responsibility of the church, which those who advocated open communion sought to relax. The responsibility, they said, was upon the individual, and not upon the church. Again, they said that the very attempt to discriminate between fitness and unfitness was in itself practically impossible, and no one could possibly distinguish between spiritual life and its counterfeit. He denied the assumption that the signs of Divine life were incapable of human recognition. If they were, it was the only form of life which refused to manifest itself. It was said that these tests were the means of repelling the sensitive and timid from the table of the Lord. Now, the only principle insisted upon was that the church should be insured that a profession of faith in the Lord Jesus Christ had been made, and that this profession had not been belied, and he did not understand how any difficulty could arise, and he might add ought not to arise. In reply to these arguments, he said that he was not sure whether, in opening the table of the Lord to all whose chose to come to it, they were not abandoning the one visible witness of the truth, that except a man be born again he cannot enter into the kingdom of heaven. It might seem as if they were drawing a line between the converted and the unconverted, but it was a question whether the Master whom they served did not Himself draw the line. The advocates of open communion themselves, he contended, imposed a test of fitness for communion. He had never known of any who were in favour of open communion who would permit the openly immoral to go to the table of the Lord. They therefore drew the line somewhere, and in doing so they surrendered the point for which they were contending.

The Rev. G. S. Empson (Salford) said that he was a pastor of an open-communion church, and at every ordinance he made the simple announcement that if there were any in the congregation who loved the Lord Jesus Christ, he invited them to communicate with them. (Hear, hear.)

The Rev. J. S. Russell (Nottingham) said he was quite sure that some sort of test was necessary for admission into a Christian church. (Hear, hear.) Experience had abundantly proved that without a test they would soon, instead of having a church, have mobs. ("Hear, hear," and "No, no.")

The Rev. A. H. Byles (Headingley) concurred almost entirely with Mr. Barrett's paper. With regard to communion and membership, he thought that until they dissociated the partaking of the Lord's Supper from church-membership, they would never get the people to understand what membership meant. The sooner they got rid of those members in their congregations who were members simply that they might partake of the Lord's Supper, and got those who banded themselves together for Christian work, for Christian fellowship, and for mutual counsel and sympathy, he believed the stronger their churches would become. (Hear, hear.)

After some remarks from the Rev. C. Clemence, of Nottingham, and the Rev. Mr. Brown, of Barnsley, the Rev. W. Braden, of London, said that instead of open communion having been an injury to the church, it had been a great blessing. (Hear, hear.) It was impossible, he thought, to get a true statement of feeling from any person in one or two interviews, and after all it came back to this, that they must depend upon the personal conviction of the person who offered him or herself for admission to the table of the Lord.

At the close of the discussion, a vote of thanks was given to Mr. Barrett for his paper, and the meeting separated.

#### WORKING MEN'S MEETING.

In the evening a public meeting for working men was held in the Armoury, which was filled in every part to such an extent that even standing room could not be found. There were present on the platform a large number of the leading ministers and gentlemen who were present in the town in connection with the meetings of the Union. The chair was to have been taken by Mr. S. Plimsoll, M.P., but he being absent on the continent.

Mr. Henry Richard, M.P., presided. In opening the meeting, the chairman said there was no man living who had acted a more noble, self-sacrificing, and self-denying part in the maintenance of the rights of his fellow-subjects than Mr. Plimsoll.

Notwithstanding all the obloquy he had had to encounter, he resolved not to turn aside from the path of duty that he had marked out for himself, and he stood firm and unyielding to that path, nor would he turn an inch from it until he had accomplished the object he had in view on behalf of the oppressed classes whose interest he had taken up. He then called upon

Mr. E. Butler (Leeds), who spoke upon "Congregationalism as a Church polity in relation to freedom and the higher life of man." He denounced in strong language the priestism that had from the earliest times been the most determined foe to freedom. He instanced the massacre of St. Bartholomew in the sixteenth century, and also the fact that in 1867 the present Pope of Rome had canonised a man who in the fifteenth century had distinguished himself by the slaughter of 8,000 people in the space of eighteen months in the interests, as he said, of his religion. Did such facts as those make it an unimportant thing that in these days priestism was again beginning to lurk in our midst? He was glad, therefore, that Congregational ministers were not priests, but leaders of the people to the truth in Christ Jesus. They called on all the people to draw nigh, not to the priests, but to God, and they said that God would be satisfied with nothing less than their personally drawing nigh to Him. If they did that they would expand to a height of freedom that they had never reached before. The speaker then alluded, in a humorous strain, to the invitations that had been held out by the Church of England to the free churches to "come in and be recognised," and contrasted that invitation and the way in which it had been received, with the scene that had taken place at their assembly that morning, when representatives of the Methodist and other free churches in the town had come and expressed their fraternal feeling towards the Congregationalists. In conclusion, he said that their churches were all independent, but that independence did not at all mean unbrotherliness. They were always anxious to work together. These free churches were always in the van in any work of liberty, while in every case they had encountered the opposition of the State Church.

The Rev. Edward White (London) was the next speaker, in place of the Rev. William Dorling (London), who had been announced to speak on "Christ in the World's Life," but was prevented by illness from being present. Mr. White addressed himself to the same topic, and said that by Christ in the world's life they understood human responsibility and individual liberty of thought in religious matters, and in this respect it was opposed to priestism, which had in every period of the world's history been the enemy of that liberty of thought and the development of the intelligence of the masses of the people. England itself was not yet quite free in this respect, but he hoped that now they were very near the time when the remnant of priestism in this country should be broken down. (Applause.) He alluded to the argument that a State-paid clergy were in a better position to speak the truth to the people, because they were independent of them in the matter of their support, and he maintained that, on the contrary, there were no set of men who gave more free expression to their opinions than the ministers of the free churches. (Hear, hear.)

Mr. R. W. Dale (Birmingham) followed. He said that the moral effect of Christianity on the world's history was universally acknowledged to have been on the whole most beneficent. But in the confused condition of European thought that existed at the present time, it was sometimes suggested that the force of Christianity was becoming exhausted, and even that Christ's work would have been more beneficent if He had taught more material wisdom—if He preached free-trade, abolished slavery, and inaugurated many of the scientific discoveries that had since been made. It was, however, clearly no design of Christ's coming to give us these things, but to give us something infinitely better. He came to reassert over us the Father's authority. Science was a great thing, and this was the age of her greatest triumphs, but they should remember that human virtue was a greater thing than all the scientific discoveries. Christ did not preach free-trade, but the principles of free-trade were just as true as the theories of Euclid, and the knowledge of these principles to a nation who wanted cheap food was of great value. The knowledge of those principles had brought about great material advantages to this country of late years, but the moral reformation of the people would have done more for the country than a knowledge of free-trade. (Hear, hear.) If they could now rescue the people from drunkenness; if they could abolish those brutal crimes which were just now so rife, and which were the disgrace of our people, and if they could quench that overwhelming thirst for wealth that prevailed so greatly, he for one would gladly go back to protection to-morrow. (Hear, hear.) Great as had been the blessings of free-trade, a moral reform of the people would have bestowed still greater blessings. Christ came to teach them to be better morally, and to make their children moral ought to be a more important matter to parents than to make them wealthy. This could not of course be done without some sacrifice. He had had some knowledge of school board contests and school board proceedings. He was glad that in Huddersfield the school board was attempting to make the education of the people better. No doubt at the next election there would be a loud outcry against the expense, but he wanted them to say that they

were determined to have a first-rate education, though they knew it could not be done without cost. He wanted the parents nowadays to be determined that their children should be well trained, intellectually and morally, and if they did that they would confer a greater blessing on the country than had been conferred by Bright and Cobden when they repealed the corn laws. (Applause.) Again, it was true that Christ did not abolish the slave-trade, but He laid the foundation of the development of such an improvement in the opinions of men that made the destruction of the slave-trade a certainty. (Hear, hear.) The poet had written of the good old days when the rich man helped the poor, and the poor man helped the rich, and when all men were brothers, but he for one could never find the date when such a state of things existed. (Laughter and applause.) No; he believed that there had been a gradual improvement in the condition of the people up to the present time. Slavery melted into serfdom; serfdom in this country had disappeared; and now it was generally supposed that all men were equal in the eye of the law. But there was still the feeling among many that they would always want the assistance of those who were richer than themselves. That was not the Christian idea. Justice and not charity ought to lie at the basis of our social system. The people had been raised from slavery to serfdom, from serfdom to equal citizenship, and now he wanted them to make themselves an equality of virtue, and an equality of public benefit. (Hear, hear.) A great deal of attention had been given of late years to the creation of those trades unions which he believed had been of great benefit to the people, but they had had this disadvantage, that there was now less interest manifested in political matters by the working classes than there was before, and that the working classes were less willing to make sacrifices for great political objects. He believed that arose from the fact that their intelligence was occupied in the management of those trades unions. But he would ask them to remember that they could not have political advantages without undertaking political responsibilities, or without making some sacrifice for the public good. (Applause.) The rev. gentleman concluded by a powerful peroration, in which he maintained that the work which had been inaugurated by Christ on earth was one superior in advantage to the inhabitants of the world to all the advantages which had resulted from the scientific discoveries which were now-a-days regarded as the most important source of material and mental progress. Mr. Dale resumed his seat amid continued applause.

The meeting was shortly afterwards brought to a close in the usual manner.

On the same evening public meetings were held at Brighouse and Cleckheaton. Mr. Henry Wright, of London, presided over the former, held in the Town Hall, and addresses were delivered by the Revs. G. W. Conder, C. E. B. Reed, and Thomas Aveling. At Cleckheaton the gathering took place in the spacious chapel in Providence-place, Mr. Lee, of Manchester, presiding. The speakers were the Rev. J. G. Rogers, chairman of the Union, the Rev. W. Roberts, of London, the Rev. S. F. Johnstone, of Wolverhampton, and the Rev. J. B. Heard, late a clergyman of the Established Church. The last-named, in the course of his address, said he firmly believed that in less than twenty years the connection between the Church and State in England would be severed, for he knew so many clergymen who regarded the connection as detrimental to the best interests of the Church of Christ.

At six o'clock a children's service was held in Ramsden-street Chapel, which was crowded to excess. A suitable sermon was preached by the Rev. E. Paxton Hood (London).

At half-past seven also a service of song took place in Highfield Chapel, and here also there was a very large audience.

#### MILTON MOUNT COLLEGE, SILCOATES SCHOOL, AND LEWISHAM SCHOOL.

On Thursday the proceedings were resumed at Ramsden-street Chapel, the Rev. J. G. Rogers in the chair. The attendance was very large.

The first business was a statement on behalf of the Milton Mount College, near Gravesend, by Mr. T. Scrutton, the treasurer, who gave a very satisfactory account of the working of the institution after a year's trial of a system for the education of ministers' daughters, some of whom afterwards go up for the Cambridge examinations. It was stated that there was to be a great bazaar held for the benefit of the college.

An account was then given by the Rev. Bryan Dale, M.A., Halifax, of Silcoates Congregational School, which was instituted for the education of boys at a moderate rate, the fees being about 40l. per year. There was a considerable number of pupils (one hundred) in the school. Five hundred ministers' sons had passed through the institution since its commencement, fifteen being sons of missionaries; 200 were from Yorkshire and Lancashire, and the rest from other parts of the country. The Silcoates estate had just been purchased and a new building erected at a cost of 5,500l., of which 1,500l., the cost of the site, was still required. The contributions hitherto had been raised almost entirely from a few towns in the West Riding. The annual subscriptions last year were 350l., or 50l. more than in the previous year. Surely that might be increased so as to enable forty ministers'



sons instead of twenty to be received into the institution.

The Rev. Josiah Viney, of London, advocated the claims of the Lewisham School, for the sons of ministers with limited incomes. He gave an interesting account of its rise and progress, remarking that some of the first ministers of the denomination had been educated there. The boys received a free education, with the exception of a few, whose parents paid a small sum for their board and education.

A cordial resolution of sympathy with the Rev. Charles Vince, of Birmingham, of whose recovery there is said to be little hope, was then adopted.

#### SUNDAY-SCHOOLS.

The Rev. A. Hannay presented the report on Sunday school statistics, which had been prepared by the Union. The committee had addressed a series of questions to the superintendents of the Sunday-schools connected with the Congregational churches of England and Wales, and also to the pastors of the churches, on points on which it seemed desirable to obtain information. The returns were not so numerous as the committee hoped they would be. Those from Wales were not sufficient in number to be of any service. The English returns represented about one-third of the probable number of schools; strictly, 683, out of 2,100. The total number of children on the books in the 683 schools of which returns were made was 163,065. From a calculation as to the average number, it was estimated that there would be 411,500 scholars in all the schools, making an allowance of 25 per cent. for the possibility of the schools not making returns being lower than the average. This would show an increase since 1851 of 131,500, the numbers according to the census of that year having been 280,000. The average attendance had been—morning, 37 per cent.; afternoon, 68 per cent. The number of scholars over fifteen years of age was, on the average, 19 per cent. The average number in infant-classes was 20 per cent., and the average number of scholars who were church-members 3 per cent. The total number of teachers in 683 schools was 16,277, and a calculation similar to the one referred to above gave the probable number of teachers in all the schools 42,000, a little over one to every ten children. The average attendance was, morning 46 per cent., afternoon 72 per cent. Seventy-three per cent. of the teachers were church-members, 67 per cent. were old scholars, 70 per cent. were above twenty years of age. The average cost of the schools per 100 members was 3*l*. 3*s*. 8*d*., and the average contributions raised by the schools per 100 members was 3*l*. 17*s*. 10*d*. The total probable cost of all the schools was calculated at 29,530*l*., and the total amount raised by the children for missionary and other purposes was 15,995*l*. The proportion of children in the school that belonged to the congregations was 55 per cent. In 79 per cent. of the schools lesson books of the Sunday-school Union were used. In 82 per cent. of the schools there were scholars' libraries, with an average of 271 vols.; while only 18 per cent. had teachers' libraries, with an average of 125 vols. The report, after giving a large amount of other information about how the schools were affected by the action of denominational day-schools, about separate services, about the improvement or the deterioration of the quality of the teaching, &c., concluded with the following suggestions:—1. A closer connection between the churches and the schools, including a voice on the part of the church in the appointment of teachers and superintendents. 2. That the churches should call their best members to the work of the Sunday-school, and that those members who cannot actively engage in that work should yet interest themselves in it. 3. That the pastors should actively concern themselves with the management of the schools and the shaping of their work. 4. Separate class-rooms specially for the more advanced scholars. This is the burden of at least 90 per cent. of the returns, and is evidently regarded as necessary to the efficiency of the schools. 5. More of personal dealing between teachers and scholars is earnestly recommended. One minister says "he has never been short of inquirers; he has kept up intercourse with the young people both by letter and personal conversation." The habit of some teachers who invite their pupils to their houses, and invite the minister to meet them there, is commended. 6. The meeting of the teachers and scholars together, especially advanced scholars, to pray for the school. 7. The use of catechisms, and the introduction of periodical catechetical examinations. The controversy in regard to the use of catechisms has been referred to above; but in many cases where catechisms are not recommended, periodical catechetical examination of the children is urged. One pastor says, "The children need to have the idea that they will be expected to remember what they have been taught, and that the work will be tested. Our present plan is to have a quarterly *visa voce* examination on the international lesson only; then at the end of the half-year to have a written examination of the same kind as in the middle-class schools." 8. Special children's services.—Week evening children's services reported as very successful where they have been tried. 9. One lesson only on the Sunday, or a collective lesson at the morning meeting. 10. The choral element in the Sunday-school is represented in many returns as needing cultivation. 11. Where good teachers cannot be obtained, the children should be taught in larger classes by the few good teachers obtainable. 12. Some more systematic means of training teachers. 13. More systematic

visitation of the scholars, and not merely of the absentees. 14. The formation of Bands of Hope. 15. The formation of Christian bands. 16. The formation of a denominational Sunday-school Union.

Sir Charles Reed, M.P., chairman of the London School Board, then moved the following resolutions:—

1. That the assembly desires to express its sense of the great service which the Sunday-schools of England have rendered in promoting religious knowledge among the young, and in leading many, whom probably no other agency would have reached, to the obedience of faith; that it regards the stimulus which recent legislation has given to the cause of general education as rendering it only the more imperative that the Sunday-school system should be maintained, and that efforts should be put forth to raise it to the highest possible point of efficiency; and that it therefore receives with much satisfaction the report on Sunday-school statistics now presented by the committee, and would respectfully call the attention of the churches, with their pastors and Sunday-school teachers, to the important information and suggestions which it contains.

2. That, in view of the report, the assembly requests the pastors, on whose sympathy and aid the schools have hitherto so largely depended, to consider whether the efficiency of the schools may not be increased by a closer and more systematic pastoral oversight. It would call special attention to the following recommendations which, in substance, appear in almost all the returns:—(a) That there should be a preparation-class for the teachers, conducted, when practicable, by the pastor; (b) That the pastor should, so far as is consistent with his other duties, co-operate with the superintendent and teachers in managing the school; (c) That the work of the school should be made the subject of periodical examinations, written or *visu voce*; and (d) That the pastor should periodically hold special services for the young, or occasionally devote to them one of the ordinary services of the Lord's Day.

3. That the assembly, referring to the opinion expressed in a large majority of the returns—namely, that there is required, in order to the highest possible efficiency of the schools, a much closer connection between them and the churches than commonly exists, declares its conviction that it is the duty of the churches to be not less earnest and careful in providing the means and opportunities of Christian teaching and influence for the young, than in securing an efficient ministry for their adult congregations, and respectfully calls their attention to the following points embodied in the report:—(a) The importance of the church having a voice in the appointment of teachers and superintendents; (b) The duty of the well-educated and experienced members of the church, and of those whose social position gives them influence in the general community, to take part in the work of the school; and (c) The duty of the church to provide ample school accommodation, including, where practicable, separate rooms for the more advanced classes.

4. That the assembly, highly appreciating the self-denying labours of the Sunday-school teachers, and heartily recognising and commending their claims on the sympathy and prayers of their brethren, would affectionately urge them to use all possible individual and combined endeavour to make the Sunday-school a greater spiritual power than it has ever been. With this view it would invite their candid consideration to the practical suggestions of the report, specially calling their attention to these points:—(a) The importance of thorough preparation for the work of the class; (b) The defectiveness of present arrangements for the visitation of the scholars; and (c) The question whether catechisms might not be largely used in the work of instruction.

In moving the resolutions, Sir Charles Reed referred to the length of time he had been devoted to Sunday-school work; compared the Sunday-schools in the north with those of the south of England, and he then said that the responsibility recently laid upon them by the educational legislation had forced them to admit that increased attention must be paid to the religious instruction of the young, both in the Congregational Church, in the family, and the young of the poor who were entrusted to them very readily by those who were not connected with any religious denomination. The report showed that they had somewhere about 2,160 Sunday-schools, in those schools there were 411,000 children, who were taught by 42,000 teachers; and the figures showed an average of 200 to each school, and ten children to each teacher. He designated the "number on the books" in many of the schools as a gigantic sham, for it was with their schools as it was with their churches, that the list of membership was very different from the actual membership. The practical way of testing it was by taking the average attendance, which in the morning was thirty-seven per cent., and in the afternoon sixty-eight per cent., out of 411,000 on the books. Thirty-seven out of every hundred present in the morning! That was not as it used to be. It was not as they desired it to be. He confessed there was too much willingness to speak disparagingly of the morning school, and he implored the friends of Sunday-schools to use their influence in staying any tendency towards the abandonment of their morning schools. If they were to give up anything, let it rather be the afternoon than the morning, and they must meet at nine o'clock in the morning, and not at a quarter to ten, for the purpose simply of assembling the children for church. He believed that the cause of the non-attendance at the morning service was not to be attributed to the inconvenient places in which the children were put, but it was rather that the ministers did not preach in such a way as to interest the children. They must be faithful, and he believed it rested with the teachers to prevent this state of things going on. Teachers must attend to their morning classes, and thus they would be able the more perfectly to carry on the work of visitation, and to look after the children who should be in attendance at the school. Unless this were done the morning school would vanish out of sight. He believed that in many instances this had already occurred, and the change within the last thirty years had been deplorable; when he knew Yorkshire schools thirty years ago, the morning school was the best attended, and with results of the best character. He held strongly that the church must interfere. The church had a special right to interfere, because fifty-three per cent. of the children in the schools belonged to the families of the congregation; and he was glad to say that seventy-three per cent. of the teachers belonged to their church; therefore he thought they had the

strongest hold both upon the children and upon the teachers to church-membership. The report he regarded as a very valuable one, and the suggestions as most wise. They wanted a closer union between the church and the school; and the church ought to provide teachers for the children of the population, for it was because they had not paid as close attention as they ought to have done to the question of supply in the Sunday-school, and the proper means of working, that they found their own weakness at the present time. Then, as to accommodation, the church must provide suitable accommodation, and he only wished they could see the American Sunday-schools. There, if the church was inferior, the school was not, and the English people ought to learn a lesson in that respect, and he thought that throughout the country action similar to that which was about to be taken in London might be adopted—namely, of using the schools erected by the school boards for Sunday-school purposes, for in them there was abundance of class-rooms, and they might be of great advantage to them in districts where they had no denominational schools. He urged the closer union between the pastor and the teachers of the school—a more prominent part being taken in Sunday-school work than at present; and yet not as it were acting the part of a spiritual overseer, but a friendly oversight over the work of the Sunday-school. He should very much like to see the return to catechetical examinations—(applause)—for he believed it would result in the accomplishment of much good, and he hoped the 33 per cent. of the schools where the catechism was used would be on the increase. In referring to the terms of the third resolution, he said the work of the teachers was now purely of a spiritual character—whereas formerly it partook too much of day-school, but the work, he contended, must not be left to the teacher alone if it were to succeed. (Cheers.)

The Rev. J. A. Macfadyen seconded the motion. Alderman Manton, of Birmingham, thought that if they brought the school into too close alliance with the church, and left the appointment of teachers to the church, they would sow an element of discord. ("No, no," and "Hear, hear.") He was convinced that they would; he was merely expressing his opinion. What was wanted was a deeper tone of piety, and he hoped that it would in time be forthcoming. Mr. Henry Lee (Manchester) thought there should be a closer connection between the church and the Sunday-school, because, unless taught in religious truth, they frequently found that when their children grew up to be men and women a large proportion of them passed over to the Episcopal Church. And why was this? Because social influences were brought to bear upon them, and their social wants were stronger than their religious convictions. (Hear, hear.) The first section of the resolution was adopted unanimously.

On the reading of the second section, the R. C. Clemance, of Nottingham, spoke with special reference to the hold they ought to have over the children in their schools by means of mission-services and special meetings for prayer, rather than by meetings for amusement, and he argued that they would do more good by having twenty at a prayer-meeting than by two hundred at a meeting simply for amusement. Mr. Thomas Stratton, Hull, pleaded for the presence of the minister in the preparation class of the teacher. Mr. William Anderton, of Cleckheaton, said he began as a Sunday-school teacher with a Bible-class in 1838, which he had attended twice every Sunday when he had been at home up to the present time, and his class now numbered seventy scholars, many of whom were sons of former scholars in the class. He advocated a minister taking an interest in the Sunday-schools, and said the minister at the chapel he attended was the president of the school. Dr. A. M. Brown, of Cheltenham, said at his chapel they had a monthly sermon for the young, also a prayer-meeting for the teachers and senior scholars, and two other organisations—a juvenile society meeting on the Monday before their ordinary prayer-meeting. Mr. F. J. Hartley, of London, said that ministers should give a larger share of attention to the Sunday-school, and he suggested they should help the teachers in preparation for their work, and then examine the children in order to see if the teachers had done their work well. He did not think the appointment of teachers by the church would cause the uproar and confusion which Alderman Manton thought would be the case, for the Sunday-school belonged to the church. The second section of the resolution was then carried.

The Rev. John Bartlett, of Halifax, in speaking upon the third resolution, expressed his opinion that the teachers in the north would not tolerate any dictation in the matter of the appointment of superintendents. The Rev. Dr. Kennedy (London) declared his clear opposition to the principles laid down by Alderman Manton. The appointment of teacher should be confirmed by the church. For the past twenty-five years that principle had been acted upon in the church, and he had never heard a whisper of doubt or seen a shadow of difficulty about it. Alderman Manton moved as an amendment to the third resolution, that the following portion of the resolution be left out:—

The importance of the church having a voice in the appointment of teachers and superintendents.

This having been seconded, Sir Charles Reed pointed out that the question was not whether the church select the superintendents and teachers, but whether it should ratify the appointments; and he urged this on the ground that the superintendents felt the need of being clothed with the authority of



the church. The Chairman then put the amendment, and it was lost, only three hands being held up in its favour.

The Rev. Bryan Dale said that Mr. Bartlett had wrongly interpreted the feeling in the Yorkshire churches. The church should not have the whole voice, but the power of sanctioning—(Alderman Manton: Or rejecting)—the appointment of superintendents and teachers. That would be one great means of bringing the church and the school more closely together than ever they had been yet. Mr. J. D. Piper, of Norwich, advocated separate services for Sunday-schools, and testified to the result of that plan at his chapel being to ensure the scholars becoming good church-members. The third resolution was then put and carried unanimously.

On the fourth resolution being brought forward, a delegate suggested the leaving out of the word "not" in the last clause, and the resolution was passed with that alteration.

#### PASTORS' RETIRING FUND.

The Chairman stated that their excellent friend Dr. Ferguson had completed the raising of the 100,000*l.* for the Pastors' Retiring Fund, but he regretted to say that Dr. Ferguson's health had broken down under the work, and he was now in a prostrate condition. They were anxious to make some practical recognition of his services, and he appealed to those present on that behalf.

#### VOTES OF THANKS.

Very cordial votes of thanks were voted to the friends connected with the Congregational churches of Huddersfield and other denominations for their generous hospitality, which were acknowledged by the Revs. R. Skinner, C. R. Jones, and R. Bruce. The latter said that whilst they had been led to expect about 600 visitors, they had had to make arrangements for upwards of 900. Mr. Hannay remarked that there had never been a pressure upon a local committee at all comparable to that which had been brought to bear upon the Huddersfield local committee, and there had not been a single hitch. A vote of thanks to the chairman for his services during his year of office was moved by Mr. Dale, of Birmingham, and seconded by Sir Charles Reed. Mr. Rogers, in acknowledging it, referring to the seconder, said that they had differences of opinion, and they had never shrunk from expressing these differences; but the fact that he had seconded this vote was an indication that whatever might be their differences of opinion, in the Congregational Union there were not two schools of thought—there were not two parties, as some people said. (Cheers.) The assembly then rose.

#### CONVERSATION.

In the evening, the ministers, delegates, and friends attended a conversation in the Armoury. There was a very large attendance, and the arrangements for the amusement and entertainment of the guests were in every respect characterised by the forethought and completeness with which the conference generally has been conducted. On tables in the centre of the large area were microscopes, telegraphic instruments, electrical machines, specimens of submarine telegraph cables, and other objects of interest. Mr. Wright Mallor presided, and after his opening speech, the Rev. R. Bruce read a paper on Congregationalism in Huddersfield. He stated that in that town Congregationalism seemed to have been greatly blessed, for whereas until fifty years ago there was only one church, and until nine years ago only two, there were now no fewer than six churches, with accommodation for about 6,000 worshippers and 3,000 Sunday-schools. (Applause.)

The President of the conference (the Rev. J. G. Rogers) also took the opportunity of thanking the members of the Church of England and the various denominations for the very hearty and more than cordial welcome given to the ministers and delegates. (Applause.)

The proceedings connected with the autumnal session soon afterwards closed.

#### CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

A conference of ministers and delegates attending the Congregational Union meetings was held in George-street Chapel, Huddersfield, on Thursday afternoon, in connection with this association. Mr. Edward Baines, the president of the association, occupied the chair. Mr. Baines delivered an address on the course which it was the duty of members of the association to pursue in order to arrest the evil of intemperance. He suggested that the best mode was the individual example of total abstinence. It was the only preventative, for where there was no drinking there could be no drunkenness, and only by this system could intemperance be cured. A picture of the temptations of drink in all its alluring forms in private life was drawn, and again it was urged that such temptations should be avoided. The value of stimulants carefully administered medicinally was not denied, but it was pointed out that substitutes for alcohol were now adopted by medical men. Air and exercise were recommended as best for persons exhausted by physical and mental labour. It was urged that abstinence from all alcoholic liquors was compatible with good health, and that persons accustomed to stimulants could leave them off with perfect safety, and these opinions had been supported by a formal declaration of a number of the most eminent medical men. The effects of drink on the working classes, and the generation of disease even by moderate indulgence, were enlarged upon, and instances of long life in those practising absti-

nence were given. His (Mr. Baines') experience of thirty-seven years of abstaining, with perfect health and activity, was cited. Insurance offices attested that mortality amongst abstainers was small, and amongst publicans great. The cases of cabmen, and travellers like Dr. Livingstone, who were abstainers, and of Mr. Cobden, Mr. Bright, and General Havelock and others, were also brought forward. Missionaries, it was said, were mostly abstainers, and in the army there were now 8,000 and in the navy 5,000 men of the same stamp. It was urged that Congregationalists in a body should unite to cope with this evil. It had been resolved to form an association, irrespective of the Congregational Union, for that purpose, which would act by moral persuasion.

This conference was addressed by the Rev. George Snaresall, who proposed a resolution:—

That Mr. Baines' paper be published, and, with a copy of the constitution of the Congregationalists' Total Abstinence Society, be sent to all Congregational ministers, and their co-operation asked.

Several other gentlemen addressed the meeting, and the resolution was adopted.

### Epitome of News.

The Lord Chancellor has arrived at Balmoral as Minister in attendance on the Queen. The Earl of Aberdeen has also arrived at the Castle on a visit, and on Friday his lordship and the Lord Chancellor dined with the Queen and royal family. In the evening Her Majesty gave a dance to the servants and gillies at Balmoral in honour of the birth of the Duke and Duchess of Edinburgh's son, at which Her Majesty and Princess Beatrice, attended by the ladies and gentlemen, were present.

Preparations are being made at Windsor Castle for the return of Her Majesty from Scotland next month.

The Queen intends to erect a splendid monument in St. George's Chapel, Windsor, in memory of her father, the Duke of Kent.

The Czarowitz, accompanied by the Russian Ambassador and suite, yesterday paid a visit to the Empress Eugénie, at Chislehurst.

The Duchess of Edinburgh was delivered of a son about three o'clock on Thursday morning at Buckingham Palace. Her mother, the Empress of Russia, and the Czarowitz, arrived in London from the continent about eight o'clock, and drove at once to Buckingham Palace. The duchess and the young prince are doing perfectly well.

On Saturday morning the Empress of Russia, accompanied by the Czarowitz, attended Divine service at the Russian Chapel, Walbeck-street. Her Majesty afterwards received congratulations on the occasion of the birthday of the Duchess of Edinburgh. In the evening the Duke of Edinburgh invited a select company to dine with the Empress.

At a Council held by the Queen at Balmoral yesterday, Prince Leopold was introduced. It was ordered that Parliament be further prorogued from Friday, the 23rd inst., to Wednesday, the 16th December.

The *Times* states that, owing to failing health, Sir John William Kaye has retired from the post of secretary in the Political and Secret Department of the India Office, after a service of nearly nineteen years.

Sir William V. Harcourt, M.P., and Mr. and Mrs. Goschen are on a visit to the Marquis and Marchioness of Ripon at Studley Royal.

A Royal Commission is to be shortly issued to inquire into the best means for purifying the Clyde and disposing of the sewage of Glasgow.

Mr. Gladstone has declined to hold an interview with Mr. Guildford Onslow, at Hawarden Castle, on the subject of the Tichborne case.

Lieutenant Julius Payer, the second commander of the Austrian North Polar expedition, has accepted the invitation of the President of the Royal Geographical Society to attend in person, and read a paper on his discoveries, at the opening meeting of the society for the ensuing session, November 9.

The Earl of Rosebery has sailed on board the *Algeria* for the United States.

It is stated that the first copy of proposed new readings, preparatory to a final revise, suggested by the New Testament revision committee, of that portion of the Authorised Version they have dealt with, is in private circulation.

A circular from the Home Office has been issued to canal companies calling attention to certain provisions of the Gunpowder Act, 1860, relating to the carriage of gunpowder by water, and the importance of these provisions being strictly carried out.

One of Yarrow and Hedley's steam launches has been presented to the Church Missionary Society for service off the coast of Africa, in the vicinity of Zanzibar, and for the use among others of Jacob Wainwright.

Several influential Radicals at Northampton have severed their connection with the local Radical Association in consequence of a notice having been issued that Mr. Bradlaugh should still be the adopted candidate of the party.

Mr. Rigg, of the City of London School, a son of the Rev. Dr. Rigg, the Wesleyan minister, has been elected to a scholarship at St. John's College, Oxford.

Mr. Alderman Jessop, of Sheffield, has promised a site for a new hospital, which, with the buildings, will probably cost 12,000*l.*

Mr. James Fergusson has an article in the *Con-*

temporary Review on the vexed question of the decoration of St. Paul's. His opinion is that 100,000*l.* is amply sufficient, and that Mr. Burges's proposal of 400,000*l.* is absurdly extravagant.

A reduction in the rate of ten per cent. in the wages of the men employed in the South Wales ironworks is to take place at the expiration of a month from Saturday last.

Speaking at Wisbeach, Mr. Arch denied that the agricultural labourers had been worsted in the recent great lock-out. Some 900 labourers had left the district never to return, and 870 had won a victory, as the farmers had taken them back without their giving up their union cards. The National Agricultural Labourers' Union was now stronger than ever. If Mr. Disraeli were an honest statesman he could not withhold the franchise from the labourers.

The Duke of Westminster and the Duke of Bedford have assented to the memorial to the Home Secretary in favour of one municipal authority for the metropolis, and in support of Lord Elcho's bill promoted by the Metropolitan Municipal Association. They have also contributed liberally to the fund now being raised by the association.

The Bank of England directors raised the rate of discount on Thursday from 3 to 4 per cent. The movement, which was anticipated, was rendered necessary by the outflow of gold into the provinces which always occurs at this season of the year.

The Shermanbury-place Estate, situated near Henfield, Sussex, comprising a mansion, with two manors, &c., has been purchased by Mr. Sampson Copestake, of Shermanbury, Sussex, and Bow-churchyard, London, for 30,050*l.*

The Hon. B. Lawley (Liberal), son of Lord Wenlock, and the Hon. Cecil Forester (Conservative), nephew of Lord Forester, are the candidates for the representation of the Wenlock boroughs.

The fact that there is a serious outbreak of scarlet fever now in London has forced itself on the consideration of most of the sanitary bodies, stimulating them to renewed activity. The vestries, acting on the instruction of their medical officers, are issuing printed directions for treating or averting the disease.

In the late financial year 25,000*l.* was issued from the Exchequer for advances charged on the consolidated fund for dwellings for the labouring classes.

Mr. William Allan, secretary to the Amalgamated Society of Engineers, who was well known in connection with trade union movements, died on Sunday.

Dr. E. Lancaster, chief coroner for Middlesex, is seriously indisposed.

Sir M. H. Beach, Chief Secretary for Ireland, presided on Wednesday at a meeting for the conferment of degrees in Queen's University, Dublin. He claimed for the university fair play, which was, however, he maintained, impossible if its rulers and professors were to be harassed by threatened legislation or interference on the part of the Government. Parliament had in 1873 unmistakably resolved to keep up the university, and if it were proved that additional expenditure was necessary, neither the Government nor the House of Commons would be reluctant to make adequate provision.

The *Daily News* understands that Mr. William Robinson, one of the principal clerks in the Colonial Office, has been appointed Governor of the Bahamas, in the room of Mr. Pope Hennessy.

Eight of the rioters at the recent Northampton election were brought up before the magistrates on Monday, and six of them were each sentenced to three months' imprisonment with hard labour.

While the Candahar and the Kingsbridge, two large iron ships, were on their voyage to Australia, on Wednesday night, the former ran into the latter off the Lizard, and the vessel struck foundered in a few minutes. Eleven persons—the captain of the Kingsbridge, his wife and daughter, and eight of the crew—were drowned, and the rest were saved. The Candahar herself was much damaged, and put in to Falmouth.

In the Eastern Counties farmers are now feeding their horses and fattening their cattle and pigs on crushed or boiled wheat, instead of the usual oats, oil-cake, peas, beans, &c. Whereas beans are 50*s.* to 53*s.* a quarter, peas, 48*s.*, and barley about the same price, wheat is about 40*s.*, and even lower.

Saturday last being Hospital Saturday in London, collections were made in a large number of workshops, and about 3,000 boxes were placed at police-stations, public-houses, and other places of resort. Ladies with tables and boxes were stationed in forty of the most prominent thoroughfares, and special performances in aid of the fund took place at several theatres. It is estimated that 1,200*l.* was received, but the subscription lists are not yet closed.

Speaking at a meeting for the promotion of the higher education of girl, held in the Town Hall, Hackney, last evening, Professor Fawcett, M.P., without expressing a distinct belief in the equality of the mental faculties of women with those of men, held that women had hitherto had no adequate chance of intellectual development. He defended the study of mathematics from the attacks which had lately been made upon it, and stated his willingness to give all the assistance in his power to the objects which the meeting had been convened to support. Sir Charles Reed, who presided, also spoke of the necessity for increasing the facilities for the education of girls of the middle class.



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## LONDON CONGREGATIONAL UNION.

The SECOND ANNUAL MEETING of this Union will be held in the WEIGH-HOUSE CHAPEL, on TUESDAY, November 3rd, 1874.

Chairman—Rev. HENRY ALLON, D.D.

The Afternoon Session will begin at 3 o'clock. After a short Devotional Service, the Report for the past year will be read, to be followed by the election of the Committee and Officers for 1875.

An important Resolution will then be submitted, pledging the Union to engage in some practical work, and indicating the nature of the work which, in the judgment of the Committee, should be undertaken. To be moved by the Rev. G. D. MACGREGOR, and seconded by T. SCRUTTON, Esq.

The Delegates will adjourn for Tea at 5.

The Evening Session will commence at 6, with a brief Address from the Chairman. After which, Dr. WEYMOUTH, of Mill Hill, will read a Paper on "Congregational Worship, in relation both to Prayer, Praise, and the Reading of the Scriptures." A free discussion of the subject will follow.

(Should the resolution on "Work" not be disposed of at the Afternoon Session, the consideration of it will be resumed immediately after the Chairman's Address.)

The Evening Session will close about 9 o'clock.

The Committee hope for a very large attendance of Pastors and Delegates on this occasion, the subject of the Afternoon Resolution being vital to the due maintenance and extension of Congregationalism in London.

The Public will be admitted to the Galleries of the Chapel at the Evening Session.

JOHN NUNN, Secretary.

**LOUGHBOROUGH PARK CHAPEL**, Cold Harbour-lane, Brixton.

FOURTEENTH ANNIVERSARY SERMONS will be preached on SUNDAY NEXT. In the Morning, at Eleven, by the Rev. JOSHUA C. HARRISON (of Camden Town); in the Evening, at Half-past Six, by the Rev. D. A. HERSCHELL (the Minister of the place), subject—"The Fascinations of the Church of Rome."

**SERMON in FRENCH.**—M. le Pasteur BERSIER, from Paris, will PREACH on THURSDAY EVENING, October 22nd, in UNION CHAPEL ISLINGTON. Service to commence at Half-past Seven o'clock.

A Collection will be made on behalf of M. Bersier's new Church, now being erected in Paris.

**CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS**, Lewisham.

The 126TH HALF-YEARLY MEETING of the GOVERNORS of this School will be held at the MISSION HOUSE, PINSBURY, on TUESDAY, 27th inst. Chair to be taken, at 3 p.m. precisely, by Rev. GEORGE CLARKE, late of Hobart Town, Tasmania.

JOSIAH VINEY, Hon. Sec.

## TO ADVERTISERS.

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## The Nonconformist.

WEDNESDAY, OCTOBER 21, 1874.

## SUMMARY.

As the time approaches for the holding of the usual Cabinet Councils the prospects of the next Parliamentary session and the state of political parties begin to excite some interest. Both the leading quarterlies deal with suggestive topics. The masterly sketch in the *Quarterly* of the Jesuit system, its origin, organisation, and crimes, may be regarded as an indirect hint that the Conservative Govern-

ment and party wish to be considered as the stern foe of Ultramontaniam—an impression confirmed by the recent speech of the Irish Secretary in Dublin, in which Sir M. Hicks-Beach came out as the warm defender of the Queen's University, and promised that any further claims to Parliamentary help for the extension of its means of usefulness would be favourably considered. The political survey given in the *Edinburgh* indicates that the pure Whigs are still loth to give a cordial support to the Liberal leader. In an oracular strain the *Edinburgh* remarks:—"If Mr. Gladstone had leaned more on his Whigs and less on his Radicals he would be Prime Minister still; if Mr. Disraeli leans more on his 'Moderates' and less on his Tories, he will maintain his position. But as Mr. Gladstone weakened his Government, alarmed the moderate party in the country, and eventually lost power by relying on the more advanced Liberals and despising his Whigs, so will Mr. Disraeli do precisely the same if he relies upon the real Tories of his party." To this the *Standard* very fairly replies that the only way the Whigs can consistently carry out their views is to give a steady support to the Tory Government! But the whole article is a revelation that if the difficulties of the reconstruction of the Liberal party arising from the advanced claims of the Radicals are great; those from the timid conservatism of the select Whigs are greater.

During the past week a great many members of Parliament have been addressing their constituents—some of them in speeches which are not without interest as bearing upon the ensuing session. Thus Mr. C. S. Read was able to promise his Norfolk friends that the question of tenant-right would receive the "attention" of Government next year; and at the Clitheroe Liberal meeting Ministers were promised a hearty support if they would undertake the municipal reorganisation of the metropolis—a question now ripe for settlement—would give greater facilities for improving the dwellings of the poor, and push forward genuine schemes of law and land reform; but (said Mr. Kay-Shuttleworth) let the Conservatives attempt to take backward measures like that about the standard of education for pauper children and their futile endowed schools legislation, and they would meet with most determined opposition. Other Liberal members have expressed anxious sympathy with the Chancellor of the Exchequer at the prospect of having no surplus to give away next year, or have urged the thorough reorganisation of their own party before again aspiring to office. Though the Whigs would fain ignore the perplexing Church question, there have, nevertheless, been significant expressions of opinion on the subject by Liberal members. Mr. B. Samuelson (Banbury) is of opinion that the necessary consequence of Parliamentary enactments dealing with the ritual and doctrine of the Church will be disestablishment. Mr. Hodgson (Bristol) declared last night if the State were to decide for him and his brother Churchmen what the doctrine of the Church was to be, he, for one, was perfectly prepared to say, "Away with the Establishment—away with endowment. Rather than have our faith dictated to by a body constituted like the House of Commons, let us go forth together to see whether we cannot keep our Church as others have done theirs." Not less remarkable in its way was the speech of Lord Frederick Cavendish, who represents the North-west Riding, and can hardly be accused of being a Radical. In the course of his remarks at Clitheroe, he said:—

He hoped to see the Established Church remain established; but he did not shrink for one moment from having the fate of the Establishment tested by the wishes and affections of the people of this country. It would not remain established because certain people believed its doctrines to be true, and it would not remain established because of its past prestige; but if it remained established it would be because the people believed that it was carrying out an important work for the morality and education of this great people. If it falls it would be because there were men so misguided as Lord Sandon, who think that it is so weak that it requires to be propped with little artificial props—that to make it safe they must see that men like Nonconformists, who were in every way fitted to fill important positions, should be debarred from them—that no Nonconformist was fitted to sit on the governing body of a school which happened 300 years ago to receive an endowment from a Churchman. These were the real enemies of the Church, but it should be left to the result of its own good works.

Thus even the most cautious Whigs, however indisposed to push the Church question to the front, cannot apparently help discussing it.

There has been another series of elections in France, the issue of which has been according to expectation. For the Seine-et-Oise M. Senard, the Republican, was returned by a majority of 16,000 over the Duc de Padoue, which is a great defeat for the Bonapartists. Two Republicans were returned for the Alpes



Maritimes, but here (Nice and Savoy) the struggle turned upon the Separatist question. In the department of the Pas-de-Calais the Bonapartist had a majority of about 5,000 over the Republican, but as there was a Legitimist in the field, and M. Engrand did not obtain a majority of the whole votes polled, a second ballot will be necessary. Our neighbours are far more occupied with the visit of the Prince of Wales to the chateau of the Duc de la Rochefoucauld-Bisaccia and other Legitimist magnates, than by the current events of the day, and their ingenuity has discovered a political importance in these hunting expeditions that is highly amusing. His royal highness, who has been received with magnificent hospitality, is an ardent lover of field sports; and a prince who does not disdain to bring down three hundred pheasants in one day, amid a downpour of rain, must be quite innocent of any occult intentions.

The remaining foreign news of the week is not of much importance. The Arnim scandal remains *statu quo*, waiting the decision of the court of law. To Alsace-Lorraine is to be conceded a local representative assembly for offering advice, but not for legislative purposes—for, we are told, "the mass of the middle classes despair of restoration to France, and are ready to conform to the existing régime."—Both Nationalists and Carlists are all but inactive in the north of Spain. But it is said that the latter have "closed their ranks," weeded out the half-hearted, and are resolved to decline all negotiation. They can afford to do this. The period for active operations is passing away, but the hope is expressed at Madrid that Marshal Serrano will be prepared to enter upon a triumphant campaign in the spring.—The general result of the "fall" elections in the United States has been to reduce the Republican majority in the House of Representatives by about one-third. This will not be without influence on the forthcoming Presidential struggle.

#### THE POLITICAL LULL.

THE unbroken calm of political feeling in England at the present moment is remarkable. Quietness, it is true, is not by any means uncommon at this season of the year. The excitement of the Parliamentary Session has died away, and the earnest preparation which usually precedes the session immediately in prospect has hardly begun. But the political lull of this autumn seems to be deeper, as well as more unruffled, than any that we can remember. Nothing stirs. No great question is asserting its claims to occupy the attention of the Legislature at its next meeting. All of them appear to be held in abeyance. "Nothing in the newspapers" is no longer a matter of complaint, but is generally acquiesced in as a not disagreeable fact. The interest of the public in what is provided for its gratification by the daily press is given, so far as any interest is felt, to events which have no political significance. The visit of the Prince of Wales to France, the birth of a Prince in the house of the Duke of Edinburgh, the journeys to and fro of imperial and royal personages, the opening of educational institutions, and matters of the like kind, supply the principal topics of information and comment to the organs of public opinion. Even foreign news is of no very striking importance, and the telegrams which are inserted one day are often contradicted the next. The Ninth of November is approaching, when at the Lord Mayor's feast some representative of the Government has been wont to drop a hint, though in the vaguest possible way, of what is likely to be the course of legislation. But no one seems to anticipate anything approaching to a political manifesto this year. In quietness we possess our souls.

There is no adequate reason that we are aware of for regretting this state of things. Of course, it is temporary, and will be succeeded, sooner or later, by a lively agitation of the elements. No great harm, but much good, will be likely to arise from even a protracted subsidence of political passions. In the natural course of things it allows time for the evaporation of much of that bitterness of spirit which too often characterises sharp political warfare. Parties are better able to estimate one another's objects, motives, virtues, and comparative strength. The dust raised by their conflicts prevented their seeing one another in the light of truth, and favoured their susceptibility to illusions under the influence of which they were apt to go astray. It is remarkable how a period of political inaction operates to disengage from men's minds the foolish prejudices which derive their chief vitality from contentious heats. A time for reflection is a blessed boon to all. It may not always be so profitably employed as one could wish, but it is usually marked by some sensible advantage, and tends

to improve the mode and temper in which coming enterprises of pith and moment are likely to be conducted.

The friends of religious equality, we think, may with reason welcome the present political lull. In some respects, indeed, it impedes their operations, and the question which they have at heart is to a certain extent affected by it as all other questions are. But they reap this invaluable gain. The profound stillness of the political atmosphere encourages an expression of thought and feeling upon what used to be regarded as indefinitely remote from the sphere of practical politics. There has been no clash of opinions upon what we must regard as the minor problems of the age to deaden the impressions which the frequent reference to Church questions out of doors has a tendency to produce. Meteoric coruscations may be best observed when the night is dark, the air is still, and the sky is unclouded. It cannot be said that the autumn which is now verging to its close has been by any means deficient in ecclesiastical utterances by public men and public writers. Dispassionate as most of them may have been, in regard to the condition and prospects of the Church Establishment, it would even appear to be the sole remaining topic of importance capable just now of stirring the interest of the community. At almost all public gatherings it is more or less distinctly alluded to. The subject is getting to be treated of in a more rational tone than has prevailed for many years past. The press no longer shrinks from adverting to it. Indeed, its present tendency, as well as that of society, is towards ecclesiastical speculation. All this may be of the highest use to those who, like ourselves, are labouring for disestablishment and disendowment.

Within a few days a conference of the friends of the Liberation Society in Lancashire and Yorkshire will be held at Manchester, to inaugurate the commencement of a new campaign. We feel no doubt whatever that they will have studied the characteristics, and profited by the lessons, of the political lull through which they have been passing. Doubtless, during its continuance, they have observed the fresh phases of public opinion which have been displayed in reference to their question, and will have seen the necessity of adapting their movement to the altered position which it occupies in the public mind. Possibly, some of the details which it comprehends have taken even in their own view a modification of form; whilst the proportionate magnitude and moment of each, as compared one with another, have received additional illustration. One conclusion, however, must have forced itself upon every mind. The present season of almost preternatural stillness will be probably succeeded, not by a collision of parties on any purely secular political question, but by the discussion of measures in both Houses of Parliament having for their object ecclesiastical changes. There is no probability that the question in which they take the liveliest interest will die of neglect. It will hardly be needful for the avowed friends of disestablishment and disendowment to insist upon giving precedence to that subject over others in the future programme of party combinations. It will do so itself. All indications point to an era of politico-ecclesiastical struggle. It has been postponed from time to time by the reluctance of statesmen to take measures with regard to it. It has now become inevitable and imperative, and the spontaneous manifestations of opinion and feeling through the quietude of autumn may be taken as prophetic that, for several years to come, the chief business of our legislators will be in a direction which will lead them—not willingly nor consciously perhaps, but surely—to a settlement once for all, and upon a sound basis, of the relations of the State to the religious institutions of the country.

#### THE CESSION OF THE FIJI ISLANDS.

THE Colonial Office has received official news that on the 30th of Sept. the Fijian Islands were unconditionally ceded to the British Crown, and that Sir Hercules Robinson, who had been sent from Sydney as special commissioner to inquire into the whole matter, had hoisted the national flag at Levuka. King Cakombau, the most powerful of the native chiefs, has signed the treaty of annexation; and according to the telegram from Melbourne, Sir Hercules had set out on a tour of the principal islands to secure the adhesion of the other ruling natives. The debates of last session had prepared the country for this announcement. The offer of the sovereignty of these lovely islands has been repeatedly made to the British Government, and as often refused. But the increase of European settlers, the disorders that have been rife among the population, the growth of an inci-

alent slave-trade of which these islands are the focus, the importance of obtaining a commodious harbour and port of call between San Francisco and our Australian dependencies, together with the strong representation of the colonists in New South Wales—all tended to keep the question open. Last year Commodore Goodenough and Mr. E. L. Layard were instructed to proceed to Fiji and investigate the whole matter afresh, and their report indicated that the entire population, British and native, was in favour of annexation to England, but that the existing government (such as it was) made it a condition that this country should accept all their pecuniary responsibilities. Lord Carnarvon, while repudiating any such proposal, did not set his face against unconditional annexation. The Fijian authorities have now, we learn, abandoned all their claims, and Sir Hercules Robinson, armed no doubt with instructions from home, has finally accepted the cession of the islands.

At first sight such an acquisition might be regarded as a prize even to the overgrown British Empire. The Fijian group consists of an archipelago of some 300 islands, large and small, with a total area about equal to that of the Principality of Wales. The climate, though tropical, is magnificent, and suited to Europeans; the soil is highly fertile, and is particularly suited for the growth of sugar and cotton; the harbours are safe and capacious; and, according to the reports of the commissions, the Fijian Islands are an earthly paradise. But they are occupied by a mongrel population of about 200,000 souls, nine-tenths of whom are Polynesians of a dark olive complexion. A large number of them have been civilised through the agency of Wesleyan missionaries, but there is still a residuum of untamed savages—mountain tribes who are likely sooner or later to give much trouble. Though the whole European population is hardly more than 2,000, they comprise unprincipled adventurers, and some "of the most unmitigated ruffians in the world." These gentry have already established on a small scale a system of domestic slavery, and have done their best to keep up the slave-trade in those seas. The delusive constitution established in the islands has simply been an instrument for oppression and plunder by the King and his Ministers, who in two years managed to incur a debt of £87,000, and wanted to transfer all these liabilities, and a good many others besides, to the British Government, "without inquiry."

Lord Carnarvon has indicated "beforehand" that in case of annexation, the Fiji Islands could only be governed as a Crown colony—that is under the auspices of a governor and nominated Council. The sham constitution of King Cakombau and Mr. Thurston, his Prime Minister, will therefore be abolished, and the cost of maintaining order among the heterogeneous population will probably, for a time at least, devolve on the Imperial Exchequer. Perhaps, however, in course of time, and by means of firm and equitable administration, Fiji may be made a self-supporting colony, for its resources are capable of indefinite development. This is, however, a subordinate consideration. The Fiji Islands will be a commanding maritime station and a great depot on the highway to Australia. The condition of anarchy into which they had sunk under the present régime, the growing demoralisation of the native population, and the nefarious practice of kidnapping the natives to serve the purposes of the planters in the Archipelago, will now probably be arrested. With us it is more a question of philanthropy than of profit—of advantage to our fellow subjects in the southern hemisphere than of extension of territory. Of course it will be for Lord Carnarvon and his colleagues to justify the step they have taken, and the terms on which annexation has been completed. But public opinion at home has been resigned to an extension of territory it does not care about, and we can only hope that all the beneficial results expected from the cession of the Fiji Islands to the British Crown by Mr. W. M'Arthur and his friends may be amply realised.

#### WASH AND BE CLEAN.

CARLYLE, in his characteristic way, says that there is worship in mere washing—that we come out of our baths not only cleaner but better men—and the first duty he prescribes to the "dingy fuliginous operative" is that he clean the skin of him. Can he pray by any ascertained method? One knows not entirely; but with soap and a sufficiency of water he can wash. Washing, then, remains a religious duty." Dr. Lyon Playfair has lately told us that attention to this duty was never more incumbent upon individuals, municipal and imperial au-



thorities, than it is at this moment. Statesmen are beginning earnestly to preach the gospel of cleanliness, and philanthropists are urging physical improvement as a necessary condition of social and moral amelioration. Even Lord Shaftesbury, in expressing the opinion that sanitation should precede education, seems to fear that we have begun at the wrong end; and scarcely any one will dispute that neither education nor religion, nor both together, will do much towards keeping the people from vice and crime when their animal life is environed by coarse surroundings, which often almost necessitate a life that is one prolonged transgression of the laws of decency and health. The education which has now been provided for children will not be productive of much wholesome fruit, if with more trained and informed minds, and with finer tastes, they are still to live amidst conditions not much above those of the beasts that perish. It is, therefore, on the ground not only of health, but also of morality, that sanitary reform is urged as imperative.

Dr. Lyon Playfair, in the address he recently delivered at the Social Science Congress, contributed most important facts on our sanitary condition. No doubt, as the learned gentleman remarked, sanitary science, both in the abstract and in its application, is slow of growth. But every seed thrown upon the waters will assuredly grow up into a harvest, though it be only after many years. Dr. Playfair has sown some seed which will yield fruit in a perhaps not distant future—in fact, he is sanguine enough to believe that it will grow to maturity and be reaped in the next session of Parliament by Mr. Disraeli, whose heart is set on a thorough cleansing of the United Kingdom from all that defileth a man. What Dr. Playfair tells us is confined mainly to Scotland; but England is far from being an Eden. We are, however, on this side of the Tweed, living under a better state of things. The causes of mortality are increasing in England; but owing to improvements in our hygienic arrangements the death-rate remains stationary. But in Scotland, deservedly famous for the education of its people, the rate of mortality has increased in every district. In Glasgow it reaches thirty in a thousand, and Dr. Playfair makes the startling announcement that while the preventable deaths were numbered 3,817 in 1873, the preventable causes of serious illness were not less than "thirty-four times as many." The reasons of this state of things were subjected to minute investigation. Something is put down to the habits of the Irish Celtic element, which now forms from 10 to 30 per cent. of the population of Scotch towns; something to the mass of abominations with which the Clyde is polluted; something to the tainting of the air by noxious vapours from manufactures; something to overcrowding; something to an increase of deaths among illegitimate children. On the subject of overcrowding, Dr. Playfair pointed out that the four towns of highest mortality in Scotland—Paisley, Dundee, Glasgow, and Greenock—have such dense population, that about 93 per cent. dwell in houses with four rooms and under. He also stated that the poor in Glasgow and Edinburgh often defeated the efforts of those who attempt to improve their condition, by overcrowding with lodgers the new, commodious, and convenient houses built for them. Dr. Playfair had no difficulty in demonstrating the moral degradation that invariably results from overcrowding.

Of course it is inevitable that something be done to remedy a state of things utterly disgraceful to our age. Nobody, except perhaps the greedy people who have "vested interests" in wretched tenements—think of following the example of Tiglath-Pileser, who swore to protect the sink of Nineveh. Dr. Playfair, of course, insisted on what the individual should do in attending to his own person and his house. But what of the reeking chimneys and pestilential rivers, the foul odours of the atmosphere, the insufficient ventilation and bad sewage, with which the individual is competent to deal? These are questions which the Legislature must take up. "Parliament," said Dr. Playfair, "must enact for the country the commandment of the Egyptians, and say to all municipalities and manufacturers, 'Thou shalt not pollute rivers.'" Overcrowding must be prevented; and the facilities thus furnished to poison themselves must be taken from people who, living together like animals, breed infectious diseases which often spread and lay waste a whole town. Parliament has already made enactments in this direction. But though Acts have been passed, they have not been acted on. Boards of health have had the power given them by the Legislature to prevent the pollution of rivers, to secure efficient draining of building-

sites, and the adequate ventilation of houses; but they have not put the power into force, and too frequently show no appreciation of the importance of the trusts committed to their charge, or no disposition to fairly grapple with the difficulties that beset them. What is wanted, says our reformer, is not new law, but superior organisation and efficient administration of existing law. To gain these two things, Dr. Playfair, on the strength of the observations of Mr. Phœbus in "Lothair," and of Mr. Disraeli's celebrated Manchester speech, looks to the Premier, who has affirmed that "the first consideration of a Minister should be the health of the people," and that public attention "ought to be concentrated on sanitary legislation." We hope that Mr. Disraeli will be the man after Dr. Playfair's own heart; but we fancy that having undertaken to cleanse the Church of England from all the heresies of Ritualism and Latitudinarianism, he has, in that work alone, as much purifying to do as can fairly be done in one session! One plague at a time is enough. Still, Mr. Disraeli may postpone his purification of the noxious theologies of the Church for the very sufficient reason that it is of little use to supply "sound doctrine" for the head, when the "home" is a sink of corruption and disease.

### Correspondence.

#### THE BAPTIST UNION.

To the Editor of the Nonconformist.

SIR,—Kindly allow me to correct an inaccuracy in your account of our meetings at Newcastle. You report me as saying, on behalf of the committee charged with the duty of assisting poorer churches to provide an honourable maintenance for their pastors, that our receipts for the last year had been 340*l.* 19*s.* 6*d.* The figures I gave were 2,340*l.* 19*s.* 6*d.* Even this latter sum comes short by 120*l.* of urgent present needs. Towards the deficiency I have already received in money or promises some 60*l.* Will you allow me to add that I shall be glad to receive the remaining 60*l.*? Yours respectfully,

CHAS. WILLIAMS.

Accrington, Oct. 19, 1874.

#### DISENDOWMENT.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me to assure Mr. Chas. Williams that I very much regret having written anything that he deems "unjust" and "unfair." At the same time I must tell him that I was not the only one who interpreted his letter as I did. I refrain from saying more, as Mr. Williams wishes the discussion to cease. The question of disendowment, however, must be thoroughly ventilated. I look upon the battle for disestablishment as already won, and that our opponents (many of them) would at once lay down their arms if it were not for fear of disendowment. There appears to me danger of disestablishment coming upon us too quickly, and of the creation of a rich hierarchy—the worst thing possible for this or any other country.

Yours truly,

THOS. NICHOLSON.

Sheffield, October 19, 1874.

#### LABOURERS' WAGES IN BEDFORDSHIRE.

To the Editor of the Nonconformist.

SIR,—Your correspondent dating from Tattenhall, Beds, charges you with deficient knowledge of the facts that underlie the farm labour question. He will probably explain how he has obtained such figures as 17*s.* 6*d.* for the average wages of a labourer throughout this county. I find, from personal inquiry within a ring fence—the radius being ten miles and Bedford the centre—that the average wages of an average labourer are 13*s.* per week, with a tendency to 12*s.* Persons who tend stock and horses, who rise about four o'clock and do Sunday work, get from 13*s.* to 15*s.* per week, and I am sure that where more is given the cases are quite isolated, though more attracts the best labourers, as it ought to do. I quite admit that good men, whose word I should not think of questioning for a moment, tell me occasionally every man they employ costs them a pound a-week. I don't pretend to account for the discrepancy, but I find little variation in the "labourers' figures," and much in the figures of employers. I may also remark that on a pretty extensive inquiry over the same ground two years ago the average wages were found to be eleven shillings per week. It is much to be desired that the unsettled state of the labour market here should give place to a better understanding between masters and men, but the period of transition we are now passing through was inevitable, and on the whole has been salutary. It is useless to attempt to swell figures by speaking of cheap house-rent, and additional earnings in harvest. The house far from a town places its occupants at a disadvantage in spending his earnings, and in harvest he has to compete from daylight until dark with any labour that may offer itself from a distance. Surely Mr. Bottle's railway porter is an instance badly chosen for comparison. The rail-

way porter works in the dry, and his wages are regular. If discreet and obliging, many twopences find their way into his pocket, while I am prepared to show that more than one-third, nearly one half, of the farmers stop the pay of their labourers on wet days. I would warn the farmers that if what they call their victory over the Union is to be fruitful, it needs tender, considerate handling. In not a few cases the iron has entered into workmen's souls and remains.

I am, yours respectfully,

GEORGE CARRUTHERS.

#### THE CONGREGATIONAL UNION MEETINGS.

To the Editor of the Nonconformist.

SIR,—The meetings of the Congregation Union held at Huddersfield are now over, and from the reports of them they were well calculated to excite serious thought, and to stir up feelings and responsibilities in the breasts of Congregationalists. We ought to feel grateful to Mr. Hannay for the very able manner in which he introduced the subject of Church Finance to the attention of the assembly. He shewed very clearly why and wherefore we ought to attend to that matter in a very different manner from what we have done in the past; not merely to augment ministers' incomes, which is much needed, but, what is of more importance, that we shall not be able to hold our own and to progress in many of the rural districts, unless we adopt larger and nobler measures of help. The constant removal of the younger and more energetic portion of the country districts to the larger towns and to the colonies, renders generous help very necessary; for migration and emigration chiefly affect the smaller towns and villages. I am at a loss to understand how any one that knows anything of our county unions can expect that a large majority of them can render the help that is needful, for they are quite helpless in the matter. The subject of Church Finance cannot be in abler hands than those of Mr. Hannay and Mr. Lee.

We are also much indebted to the chairman for his right noble address, the reading of which, apart from the hearing, is calculated to make every Free Churchman buckle on his armour tighter, and be resolved to face any and every foe. And I am also glad that the chairman in his address of thanks and welcome to the deputation from the Free Churches of Huddersfield touched upon a subject which, it is to be hoped, will not be allowed to end in mere deputations and talk:—"In the great centres of population there is ample room for all of us, but in the country districts there is no such room, and the time is come when we should feel that if one Free Church is in a district, no other Free Church ought to go there." This is a subject which is very intimately connected with church finance, and I will conclude by giving an example of the great evil to which Mr. Rogers refers. It is a small town with a little over 2,000 inhabitants, in my own district, not far from me, and it is a specimen of what is too common everywhere. One Church of England, two orders of Congregationalists, two orders of Methodists, a Gospel Hall, and then, besides, there are several persons who may be called nondescripts, who are so clear-headed and clever that none of the preceding are suitable for them, and so they meet in dwelling-houses. What can ministers and deacons do in circumstances like these? Very little, indeed, and for that little they are not to blame.

Yours truly,

O. P. Q.

South Creak, Norfolk.

#### WESLEYANS AND GOVERNMENT GRANTS.

To the Editor of the Nonconformist.

SIR,—In a copy of the *Times* of August 17, which has just been read by me, is the following paragraph concerning the Wesleyan Conference and the Church of England:—

The first outbreak of feeling was upon a recommendation from the Portsmouth and Devonport District, to the effect that the capitation grant should be accepted by those Wesleyan ministers who are set apart for the spiritual benefit of soldiers. The Conference unanimously declined to entertain the recommendation. The Rev. C. Frost declared that the acceptance of any species of capitation grant from the State would most seriously cripple the work of the Wesleyan body. They neither sought it, nor would they accept it; while the Rev. A. McAulay declared, amid strong expressions of approbation, that in the present state of some serious national questions, they must have no kind of State-pay.

Now, Sir, I heartily agree with these deliverances, but I am constrained to ask whether the Rev. C. Frost, and the Rev. A. McAulay, and the other ministers who so warmly applauded what Mr. McAulay said, are aware, that all through the West Indian Colonies (except where grants for religious purposes have ceased) the Wesleyan missionaries receive grants from the Colonial Legislatures, and that consequently the Wesleyan body is committed to this "kind of State pay."

It is well known throughout the West India Colonies, that the Wesleyan missionaries taking the "kind of State-pay" called Concurrent Endowment, and have made the endowment of Roman Catholicism possible in colonies where had they acted otherwise disendowment must have been effected.

The following I believe to be a correct statement of this "kind of State-pay" received by the Wesleyan



Missionaries in the undermentioned colonies:—Trinidad, 500*l.*; Barbadoes, 700*l.*; St. Vincent, 800*l.*; and British Guiana, 1,000*l.* per annum. Smaller sums are received in some of the other colonies.

I therefore beg most respectfully to ask the Rev. C. Prest, the Rev. A. McAulay, and those who applauded them in the Conference, whether—in “the present state of some serious national questions”—the “kind of State-pay” received by Wesleyan missionaries in the West Indies should not be at once and for ever relinquished, so that the Wesleyan Church may have “no kind of State-pay”?

I am, your obedient servant,

A RESIDENT.

West Indies, September, 12, 1874.

#### CHRISTIAN MISSIONS AND BRITISH MORALITY.

To the Editor of the Nonconformist.

SIR,—It is common to hear lamentations that the fruit of missionary zeal in India is so small—so great an outlay for no great return. But it is not customary to recognise that while the energies of Christian love are ceaselessly building, the agencies of British authority are ceaselessly pulling down. In India we see, on the one hand, good men arraying themselves against the power of darkness, preaching the regenerating Gospel—the one only power capable of transforming the grovelling and sensual Hindoo to purity and nobleness of life, and on the other hand we find a system which provides for every regiment of soldiers “an establishment of (native) prostitutes, who are housed in the bazaars, and regularly looked after by the matron appointed for the purpose, and superintended and examined by the surgeon of the regiment.”

In official eyes, it appears, an establishment of prostitutes is as necessary to the welfare of a regiment as is a chaplain; and to arrange for an adequate complement of the former, it is known that in one of the regimental forms there is actually a column for prostitutes, showing the number who are permitted to follow a regiment on the march, and to be cared for by the regimental medical skill. Whenever, therefore, a regiment marches, there is in progress an itinerant ministry of Satan, preaching to the multitudes along the line of progression that the Government of the missionaries justifies, by making provision for, immorality, and by securing to its servants, at one and the same time, a supply of Christian teaching and lewd women.

It is not surprising that the mass of ignorant Hindoos prefer that teaching of the foreigners which is most in accord with their lowest instincts; nor is it to be wondered at that so many of their educated countrymen turn with aversion from the religion of a people who profess to hold India in the interests of civilisation, and yet permit, almost without protest, and indeed almost without knowledge, a vast number of Hindoo women to be consigned to a condition of deepest degradation and bestial slavery.

Have the directors of our great missionary societies nothing to say concerning this giant abomination, which ruins, in body and soul, thousands whom it is the object of the ministry to save? If the delicate or indelicate nature of the subject has restrained them from protesting, let it restrain them no longer. Let them, lest by their continued silence they become partakers in the iniquity, denounce in the strongest terms in the hearing of all the churches, the practical infidelity which by its works in the midst of heathen populations, unceasingly proclaims that fornication is necessary to human existence, in contempt of the nobler impulses of humanity, and the higher law of God.

Yours, &c.,

J. S.

The *Englishwoman's Review* will in future be published monthly, instead of quarterly.

Referring to the forthcoming publications of the season, the *Echo* says:—“The greatest of our novelists promise us no new volume. Yet there are some notable books forthcoming. Sir Samuel Baker's narrative, his ‘Ismailia,’ will delight the readers of African travel; Father Hyacinthe will appear with ‘Catholic Reform’; Mr. Jeaffreson is to give us ‘A Book about the Table,’ and Mr. Murray will issue David Livingstone's ‘Last Journals.’ We are promised a reissue of the works of Mr. Thackeray, whose accomplished daughter will put ‘Bluebeard's Keys,’ and other ‘Stories’ into our hands; ‘The Four Gospels,’ with M. Bida's magnificent illustrations, are promised; and Messrs. Longmans will publish Mr. Mill's ‘Three Essays on Religion.’ ‘The Life of Dr. Norman Macleod’ will interest many, and the reproduction of Turner's ‘Liber Studiorum’ is a valuable work. We are to have the speeches of Lord Lytton—speeches which will considerably enhance the reputation of that versatile genius. Much curiosity is felt as to the forthcoming reminiscences of Earl Russell. Of course, if they are full, frank, and detailed, they ought to exceed in historical value any similar publications of our day. They will range over half a century of vast interest. The third volume of Lord Palmerston's Life has appeared. Mr. Dilke's work on Russia is looked forward to with some interest, only whetted by the instalments which have appeared in the *Fortnightly Review*, the editor of which has produced a tract ‘On Compromise.’”

#### FOREIGN MISCELLANY.

Brigham Young has been indicted for polygamy. Two lines of telegraph wire connect the city of Jerusalem with Europe.

A stationer in Paris has been fined for exhibiting Imperial and Royal emblems in his window.

The elections for the Seine, Drôme, and Oise are officially fixed for November 5.

A telegram from New York states that half the tobacco crop in Kentucky and Tennessee has been killed by frost.

The Maharajah of Cashmere has contributed ten thousand rupees towards the erection of a new church at Lahore.

The *Times* Constantinople correspondent contradicts all the rumours which have been prevailing as to alterations in the Turkish succession.

It is officially announced that the Vendôme Column will, when completed, be surmounted by a statue of Napoleon I.

According to the new military survey, the Russian Empire extends over 400,227 geographical square miles, or one-sixth of the inhabited globe.

On Saturday afternoon several earthquake shocks were felt at Malta, and some buildings were injured, but no loss of life is reported.

Herr Berger has been re-elected to the German Parliament at Dortmund by 7,456 votes; Bishop Ketteler obtained 2,629 votes, and Herr Toelke, 807.

It is announced in Paris that M. Nadailac and M. de Villeneuve-Bargemont had been removed, the first from the Bases-Pyrénées, the second from the Alpes Maritimes, “to equivalent situations.”

Madame Jenny Lind-Goldschmidt and Herr Otto Goldschmidt will reside for the future in Wiesbaden, having accepted the posts of leading professors at the Academy of Music, established in that town by the Imperial Government of Germany.

Intelligence received in Berlin from Russia is to the effect that the Khan of Khokand has defeated the insurgents and driven them into Russian territory, where they have been disarmed by Russian troops.

The University of Leipsic has conferred on a young Jewish lady, Fraulein Rosa Rubinstein, the degree of Doctor of Philosophy. Some two years back she gave a course of popular lectures on science.

The *Alsation Journal* states that the report of the German Government being about to grant to Alsace-Lorraine an independent Legislative Chamber has been received with much satisfaction in Alsace. The report is believed to be well founded.

In last year's session of the German Parliament Government announced that it would be necessary to raise the military estimates in 1874 by 13,500,000 thalers. It has now (the *Times* correspondent says) been determined, however, to ask 16,000,000 thalers more than last year.

A monument to the memory of Abraham Lincoln was unveiled on Thursday at Springfield, Illinois. President Grant, General Sherman, Mr. W. E. Forster, and Sir E. Buxton were present. The attendance is estimated at 25,000 people.

Mr. H. M. Stanley, in command of the expedition to Africa sent out by the *Daily Telegraph* and *New York Herald*, has arrived in good health at Zanzibar. He was well received by the Sultan, and was making active preparations for his journey into the interior.

The Emperor of Germany will return to Berlin on the 20th, and will pay a visit to the Court of Mecklenburg-Schwerin, having finally, by the advice of his physicians, reluctantly abandoned the contemplated visit to Italy. He hopes to go there next year.

Prince Napoleon has bought a property in the Charente-Inferieure, which is said to be the most Bonapartist department in France, with the intention, it is reported, of becoming a candidate there for the council-general and the National Assembly.

The *Times* correspondent at Philadelphia states that full returns show that in sixty-three districts members have been thus far chosen to the next Congress, resulting in the election of thirty-five Republicans and twenty-eight Democrats. The Republican loss is nine.

THE AMERICAN ELECTIONS.—Full returns show that in sixty-three districts members have been thus far chosen to the next Congress, resulting in the election of thirty-five Republicans and twenty-eight Democrats. The Republican loss is nine.

“DOMESTIC BRIGANDAGE.”—A letter from Rome in the *Perseveranza* reports the capture of the brigands who carried off Monsignor Theodoli and extorted 150,000 lire as his ransom. They had mostly retired to their homes, expecting to enjoy their booty in peace. They do not belong to the class of armed brigands who scour the country, but indulge in what may be called domestic brigandage, and are connected with a numerous gang located in the district surrounding Rome. Part of the ransom was found upon them.

COUNT ARNIM.—It is stated that the last domiciliary visit to the residence of the mother-in-law of Count Arnim was caused by fresh information which will extend the scope of the preliminary investigation, and delay the trial. A telegram from Vienna says that the editor and publisher of the *Neues Fremdenblatt* have been summoned to appear before the District Court of that city, for the purpose of giving evidence in the Arnim case. It seems that they were recently offered certain documents for sale by a person mixed up in the matter, and that they refused to purchase them.

CREMATION OF LADY DILKE.—The Berlin corre-

spondent of the *Times* writes—“The body of Lady Dilke, who died five weeks ago in London, was burnt on the 10th inst. at Dresden. The ceremony was performed in the furnace recently invented for burial purposes by Herr Siemens, and the relatives of the deceased lady permitting strangers to be present, a large number of scientific gentlemen attended the experiment. Seventy-five minutes after the introduction of the coffin into the furnace all that remained of Lady Dilke and the coffin were 6lb. of dust, placed in an urn. The brother-in-law of the deceased was present.” It is stated that the course taken was adopted in obedience to the urgent entreaty of the lady in question, to whom the idea of burial was repugnant, and whose last wishes her surviving relatives felt it a duty, at whatever pain to themselves, to carry out.

THE EARTHQUAKE IN GUATEMALA.—The New York papers give full particulars concerning the earthquake in Guatemala in September, whereby the town of Antigua was almost totally destroyed, and two hundred lives lost. Without previous warning the ground was shaken violently from east to west. The movement was a series of strong vertical and horizontal impulses combined. These wave-like undulations rose and fell quite a foot, and every one in the streets was thrown to the ground. The scene is described as most thrilling. To the piercing cries of the populace, and the cracking and falling of walls, were added sounds like thunder from the ground. The fact that all this occurred on a dark night increased the dismay. The first shock lasted half a minute, and during the night several shocks of lesser violence passed. The inhabitants who survived gathered together in the open air, and spent the night in singing hymns. During the disaster desperadoes appeared with long knives, and attempted to steal, and to murder when resisted. The shock was slightly felt at Guatemala, the capital, and the Indians brought in news that three villages at the foot of the Volcan del Fuego were destroyed the same night.

THE BEECHER SCANDAL.—People who hoped that the “Brooklyn scandal” would gradually die out are evidently destined to be disappointed. There is to be an endless series of actions in the courts, and the next five years, at least, can scarcely suffice to bring it to a close. Mr. Tilton has brought an action against Mr. Beecher to recover damages for the wrong alleged to have been done him; Mr. Beecher brings an action against Mr. Tilton; a lady brings an action against Moulton; Mr. Bowen brings three actions against the *Brooklyn Eagle*; Moulton threatens an action against Beecher; a lady brings an action against the *Daily Graphic*; Tilton brings an action against the *World* and the *Tribune*; a grand jury has indicted Tilton and Moulton. That is all that we can remember at the present moment, but very likely we have left out half-a-dozen actions or so. Is it not a very pretty quarrel as it stands? In the meantime, it is satisfactory to learn that Mr. Beecher was received by his congregation on Friday night with “tremendous cheers,” the men waving their hats and the ladies their handkerchiefs. We should not be surprised to see Mr. Beecher become ten times more popular than ever.—*New York Times*, Oct. 4.

THE PRINCE OF WALES IN FRANCE.—Some of the French papers publish long accounts of the *filles* at the Duc de la Rochefoucauld-Bisaccia's chateau in honour of the Prince of Wales. On Saturday morning Marshal MacMahon left Paris to lunch and pass the day with the Duc de Broglie at his country house in the Department of the Eure, and returned to Paris in the evening. The visit (the *Times* correspondent says) is said to have been long promised, and, as the marshal and the former vice-president are well known to have been on terms of very friendly intercourse, the incident in itself had nothing very remarkable, but it nevertheless has given rise to many conjectures and reports. One of the most plausible of these is that it was intended as a rebuff to the Legitimists. It was natural to suppose that the marshal would be invited to meet the Prince of Wales at the Chateau d'Esclimont; and if he was not formally so invited, we may be pretty sure it was because soundings had been taken and the result had proved discouraging. The visit to the Eure coincided too exactly with the gathering at Esclimont not to have the character of an arrangement made to ward off an anticipated or apprehended invitation. Of all foreign princes, according to the *Gaulois*, the Prince of Wales is the most popular in France. The Duc, his host, is the son of the celebrated *intendant des plaisirs* of Charles X. He is immensely rich, possessing over a million of *rentes* in landed property. In the *battle* that took place on Friday, we are told the prince “fired with rare perfection, and had eighty very happy shots.” The prince has since visited several other French noblemen, and is now in Paris. He will leave to-morrow for the residence of the Duc d'Aumale at Chantilly, and will return to Paris on Thursday. The Princess of Wales is expected to arrive in Paris on Saturday or Sunday next.

WATERPROOF PAPER.—It may be worth knowing that by plunging a sheet of paper into an ammoniacal solution of copper for an instant, then passing it between cylinders and drying it, it is rendered entirely impermeable to water, and may be even boiled in water without disintegrating. Sheets so prepared, if rolled together, become permanently adherent, and acquire the strength of wood. We give this on the authority of the Journal of the Franklin Institute.—*Athenæum*.



## Literature.

## "MODERN PALESTINE."\*

The first impression received on looking over this book is that it is very satisfactory. All that artists and publishers could do has been done to bring near the reality of those sacred places, to which all Christendom must look with unfading interest, growing as the years roll. It is full of pictures, executed with great care; a few of them have been done from drawings executed for the Palestine Exploration Fund, and therefore embody the results of the latest investigations. The Frontispiece—the Range of Hermon near Banias, and Caesarea Philippi, at the main source of the Jordan; Jerusalem from the Mount of Olives; and the large plates of the Dead Sea, deserve especially to be signalled as exceptionally fine specimens of wood engraving. Smaller pictures, vignettes and tailpieces are all well done, and exhibit taste and skill, and altogether the book, in respect of appearance, is one to be without hesitation recommended.

But it is too often the case, with books of this sort, that the letter-press, vamped up to carry the pictures, is indifferent enough, and one's enthusiasm is apt to cool a little on closer survey. Page after page, the utmost commonplace of past books of travel are strung together, beginning with Robinson and Stanley, and ending, say, with Tristram or Palmer, and not even touching De Vogue or the great works of the Continent. Dr. Manning shows quite another way of going to work. In 1873 he visited the Holy Land, and made a leisurely, careful investigation, going from south to north, and missing very little of the least consequence. He has clearly made it a labour of love, and has added his stone to the great cairn of testimony to the truth of the Holy Scriptures. He says in his preface:—

"The object of the writer was to compare the *Land* and the *Book*, and by an examination of the topography of Palestine to illustrate the histories of Scripture. Had any doubt existed in his own mind as to the veracity of those histories, it must have been dispelled by the minute agreement which he traced between the indications of the narrative and the physical geography of the country. No 'fable,' however cunningly devised, no myth or legend coming into existence at a later age, could have adapted itself so precisely to the topographical details of the scene. The main design of the present volume has been to trace these coincidences, and thus to elucidate and confirm the Biblical narrative. Whilst he has availed himself of all the help he could gain from the writings of former travellers, he has in no case depended upon them, but endeavoured, by a personal and careful inspection of the sites, to arrive at an independent and accurate conclusion."

And clearly Dr. Manning here claims no more than is his by right. There is a clear graceful touch in his descriptions. He does not wander from point to point, but exhausts the one before he proceeds to the other, and leaves on the mind the idea of a quiet observer, who, however, does not trust a first impression. How clear and distinct, for instance, is this picture of the district between Hebron and Jerusalem:—

"The prevailing gray tone of the landscape, save where a strip of brilliant green in the valley marks the line of a watercourse, adds to the monotony. And yet this district, now so lonely and desolate, must at some period have been both populous and prosperous. Ruins of ancient villages are to be seen on every hand; and the lines of stones, which now add to the sterile aspect of the hillsides, prove, on examination, to be the remains of artificial terraces by means of which the steepest slopes, and the scantiest soil, were once brought under cultivation."

Dr. Manning was wise to prepare himself well by a study of all that had been written recently regarding the places he was to visit, and he has found signal benefit from the reports of the Exploration Fund. This has especially been the case with regard to Tell Hum, and the various points to which Lieut. Conder has faithfully devoted his months of escape from the central work; and we have here condensed and compacted into short compass the results of long-sustained labours, not to be found so accessible elsewhere. On the region of the Dead Sea, Dr. Manning is especially interesting. We must give his first impressions on approaching these waters, of which Dean Stanley has well said that "viewed merely 'in a scientific point of view, the place is one 'of the most remarkable spots of the 'world':—

"In a little more than three hours we find ourselves descending into the Valley of the Jordan and the Dead Sea. Reaching the plain, we ride through an extensive cane brake, where the reeds are higher than our heads, and which is the haunt of wild boars, wolves, jackals, and leopards, and from which lions are driven out 'from the swelling of Jordan.'"

"From this point all vegetation ceases, for the bitter,

acid waters are fatal alike to animal and vegetable life. Even sea fish turned into the lake die immediately. The beach is strewn with trunks of trees, bones of animals, and shells of fish brought down by the Jordan or by the winter torrents which come from the mountain sides. After tossing, perhaps for centuries, in the bitter brine, they are cast ashore so saturated with salt that the wood will scarcely ignite, and if it burns at all, only gives a feeble blue flame. These quaint skeletons of ancient trees are all the more ghastly from the fact that they are covered by a saline deposit, of which the fine glittering crystals are found effervescing all along the beach. It is caused by the evaporation either of the receding waters after the winter floods, or of the spray which is flung ashore by the winds, which rush with extraordinary violence between the rocky walls which hem in the valley."

In dealing with the Jordan, Dr. Manning does ample justice to the half-romantic adventures of Lynch on that river, and makes good use of them, and he also draws upon "Rob Roy" for his details about Lake Huleh. Altogether, we have read this book with unalloyed pleasure, and have no hesitation in saying that, alike from its beautiful illustrations, its thoroughness of information, and the literary grace with which it is executed, it ought to have its due share of attention when book presents are wanted in the approaching winter season.

## "PHYSIOLOGY FOR PRACTICAL USE."\*

The two volumes edited by Mr. Hinton honourably fulfil the promise of their title. They are a collection of papers explanatory of the science of physiology for the practical purposes of life. They form, not a treatise on physiology—of these there are more than enough—but a book of health, containing only so much of physiology as is necessary to be known by those who wish seriously to nourish and maintain in right action the various organs of the body. This portion of the work is very admirably done. Under the pen and pencil of these writers, one of the most difficult of subjects becomes comparatively easy, and certainly very interesting. To find the truth of this statement, let anyone turn to the second chapter, which contains an account of the faculty of hearing. The structure of the ear is made very evident, partly by verbal descriptions and partly by woodcuts executed with great delicacy. From the little bag containing a watery fluid, which serves the lobster for purposes of conveying sound, up to the intricate and complicated organ possessed by man, the growth in complexity of structure is clearly shown. "A nerve and a little bag of water, accessible 'to the vibrations of the air, constitute an ear; 'and, however complicated the ear may be—'come in the higher animals and ourselves, 'as we shall see that it does, it always retains 'this character: it is, at the bottom, a bag of 'watery fluid and a nerve." After describing this growth and its completeness in the perfect organ, the writer adds:—

"There is much in it to excite our wonder; but, above all, we cannot but stand in amazement before the question, How is it that the motion of the air, the vibration of the membrane, the trembling of the fluid, should impress us with the feeling of a sound; should hold us rapt as music does, or thrill us with ecstasy in the tones of a voice we love? That is the great mystery of all the senses. We cannot penetrate it yet; but we can feel, and ought to feel, how wonderful it makes the world. That which seems mere motion in the ear, and in the nerve, turns into joy or sorrow in the soul; it is the source and instrument of aspiration, the vehicle of prayer. If it is all this to us, what must it be to God, who made it, and knows it perfectly!"

The remainder of the paper is filled with practical directions respecting the care of the ear, its cleanliness, the protection it needs, and the care of its diseases. We have selected this paper as a type which exhibits the method upon which all are written. The chapter on the sense of touch contains some observations on the use of the bath, and especially of the Turkish bath, that deserve attention. Bathing has two objects: to purify and to strengthen. The Turkish bath by inducing profuse perspiration proposes chiefly the former as its object. But it must be evident on reflection that not "every kind of morbid agent can be 'washed out of the blood. Diseases cannot 'be filtered away through the sweat-glands." The writer warns persons who have weak hearts from having too frequent recourse to the Turkish bath without medical advice, and speaking generally he says:—

"The free perspiration induced by the Turkish bath, judiciously taken, is, in most cases, beneficial; but it should not be supposed that there is any special virtue in this particular means of inducing it. Active exercise is a better one for all persons who can take it; or a walk or a game, which within the bounds of moderate fatigue produces a copious secretion from the skin, and on which no chill is allowed to supervene, does fully as

much to eliminate ill materials from the blood, as the most sedulous votary of the Turkish bath can attain. The latter, indeed, regarded as a means of health, may be looked upon most justly as a kind of substitute for bodily exertion when this is unattainable through lack of strength or time—a substitute, that is in one respect, but by no means in all, for exercise does much more for us than merely carry off fluid through the skin."

The second volume treats practically and simply of such subjects as the following—Taking Cold, Influenza, Headache, Sleep and Sleeplessness, Ventilation, the Liver and its Diseases, Gymnastics. On every one of these subjects the mother may find the soundest advice for the regulation of herself and her children; and the man of middle life, who owing to the occupations and the cares of his profession, it may be, has lost the habit of refreshing and continuous sleep, will be thankful for the practical counsels contained in the chapter on that subject. These two volumes ought to have a place in every household; they are the very manual that has been long wanted on health; and it would be well for some families if the medicine-chest and domestic pharmacopoeia could be replaced by this work. The editor has himself called attention to one chapter in the second volume as deserving of special notice—that on the use of alcohol. "It 'is," he says, "entirely new, and will be 'found, I think, one of the best practical 'positions of the subject to be met with." We would add a similar commendation on the one which follows, that on muscular motion as exemplified in the human body.

## TWO FORGOTTEN WORTHIES.\*

Readers who lived some forty years ago may remember a small publication edited and written by Mr. Thomas Walker, a Lambeth police-magistrate, entitled the *Original*. The little work was brought out in weekly numbers; it attracted a great deal of attention, and was very frequently quoted. It consisted of brief articles written with shrewd observation and good feeling upon a variety of subjects, of which the Poor Laws and Health were most conspicuous. It reminded one somewhat of Addison's *Spectator*, and was obviously suggested by that publication, but the contents of each number were more varied. It was a bold project to bring out such a work in the nineteenth century, and nothing but the curious freshness of its matter could have made it succeed. It did succeed, however, and when, after Mr. Walker's sudden death in 1836, the twenty-nine numbers that had been published were collected together and reissued, a thousand copies were at once sold. Mr. Blanchard Jerrold has now brought out a new edition of the work, with biographies of Thomas Walker the elder, and Thomas Walker of the *Original*, and if we do not mistake, his book will be considered to be one of the most interesting published during the present season.

The biography of Thomas Walker the elder carries us back to the beginning of the present century. He was a man who has left his name in history, and Manchester especially should be proud of his memory. He was a Reformer when reform was identified with treason. Liberal in thought and sympathy, bold and vigorous in action, self-sacrificing in spirit, and of unimpeachable character, he did certainly more than any one to found the old Liberal party in the cotton metropolis. For years he was their recognised leader and spokesman, and during all these years he never once quailed before the storm. Manchester and Lancashire then were what they are now—Tory. But the provincial Toryism of to-day is a very different and a much milder sort of thing than the Toryism of eighty years ago. To be a Liberal then was to be marked for ruin. It was the time when Priestley was driven out of Birmingham, and when Horne Tooke, Thelwall, and others had a pretty hard time of it in London. Thomas Walker, a wealthy merchant and gentleman, was a Liberal then, and did not escape his punishment.

Mr. Blanchard Jerrold gives us, as he is so well able to do, a lively and picturesque sketch of these times and of the part that Mr. Walker took in them. He was thirty-five years of age when he first stepped to the front of Liberal politics. The occasion was Pitt's proposal in 1784 to impose the fustian tax—a tax of a penny a yard upon all bleached cotton manufactures. The proposal aroused all Lancashire. Walker and another were sent as a deputation to Pitt to remonstrate with him, and, backed by powerful support, they succeeded in turning a man who was very seldom turned by anybody. Mr. Walker was put in the chair at the great Revolution banquet of 1788, and in 1790 was elected borough-reeve. In 1791 we find him presiding

\* *Palestine, Illustrated by Pen and Pencil*. By the Rev. SAMUEL MANNING, LL.D., author of "Italian Pictures," "Swiss Pictures," and "Spanish Pictures." (The Religious Tract Society.)

\* *Physiology for Practical Use*. By Various Writers. Edited by JAMES HINTON, author of "Thoughts on Health, and some of its Conditions." In two volumes. (London: Henry S. King and Co.)

\* *The Original*. By THOMAS WALKER, M.A., &c. Edited by BLANCHARD JERROLD. Two Vols. (Grant and Co.)



at a meeting which protested against war with Russia, and which passed this resolution:—"That in the opinion of this meeting no nation can be justified in engaging in war unless for reasons and upon principles strictly defensive," and which protested against increased taxation. The standard of peace and economy was unfurled to be followed soon by the uplifting of another standard and the formation of the Manchester Constitutional Society, with Mr. Walker for president. Henceforth Walker was a marked man, and looked upon as a "Jacobin." But he added to his sins. He was actually in favour of religious liberty. At this time Fox made his motion for the repeal of the Test and Corporation Acts. Mr. Jerrold writes of this period:—

"In truth the clergy of the Established Church linked Church with King in the spirit of the 'Vicar of Bray'—the song in which the Liberals of that day retorted on their violent and unscrupulous opponents. The Churchmen's love for the 'mutton-eating King' was a loaf-and-fish loyalty. It was while their eye was upon the title pig that they most dearly loved His Majesty—as they would have loved the Stuart had he got safely back to St. James's in 1745. The alarm which they sounded in 1789 of the 'Church in Danger,' was a poltroon's note. They knew it was a war cry that would lash certain classes into ungovernable fury, and send many a man's hand to his neighbour's throat; that it would provoke bloodshed; that it would bespatter 'illustrious characters' with mud; and lastly, that the Church was not in danger—yet they deliberately uttered it with no more respectable excuse for their act than the thief has who raises a cry of fire in a crowd.

"The cry awoke all the slumbering animosities of the Manchester Tories and Churchmen. They called a meeting to consider and consult about the impropriety of the application to Parliament of the Protestant Dissenters. They described the Corporation and Tests Acts as salutary laws—the great bulwarks and barriers, for a century and upwards, of our glorious constitution in Church and State. The clergy attended in their gowns and cassocks; the meeting was packed, and amid uproar and high words a resolution was carried to the effect that the religion of the State should be the religion of the magistrate, 'without which no society can be wisely confident of the integrity and good faith of the persons appointed to places of trust and honour.'"

Further, we are told that "So low was Liberalism in Manchester when Mr. Walker took office, that the two newspapers in the town had begun to refuse communications on the side of liberty. A member of the Manchester Constitutional Society started a paper on the Liberal side, but after a stormy life of twelve months, pursued by hostile authorities and a Church and King mob, it ceased to exist." The Constitutional Association advocated political reform even to the extent of "a free suffrage of the people at large," and to the disfranchisement of "venal and corrupt boroughs." This brought forth a proclamation from the Government against "wicked and seditious writings," and a direction to the magistrates "to discover the authors and disseminators of such papers as those in which purity of Parliamentary election and the removal of the disabilities of Dissenters were openly advocated." Such were the "good old times" when George the Third was King, and the "heaven-born ruler" was his Minister!

There is nothing new, and the alliance of the clergy and the publicans, which we have lately seen illustrated on a large scale, is not new. An attack was made on two Dissenting meeting houses, and says Mr. Jerrold:—

"This was the beginning of the campaign, a campaign in which the ignorant workpeople were led by the influential citizens, and stimulated by the clergy against those who were peacefully advocating the principles of which, in later years, Manchester was destined to be the stronghold. The ferocity with which the Church and King party acted towards their antagonists, took many forms. The Reformer was shunned, despised, and maltreated. Many taverns were inscribed, 'No Jacobins admitted here'; and he would have been a bold man indeed who had entered and broached the very mildest Reform principles. Mr. Prentice says that so late as 1825 one of these boards could be seen in a Manchester public-house; and that it was at length removed because the change which had come over the citizens made it a dangerous sign to show. In 1792 the clergy, accompanied by a tax-gatherer, went the round of the taverns, and warned the licensed victuallers that they would admit a reform society within their own doors at the peril of their licences. At the same time they handed them a declaration for their signature. Mr. Walker records that 186 of the publicans were obsequious, for 'they thought their licences of more value than our custom.' The Church and King men were the deeper drinkers. The Dissenters and Reformers met rather to discuss than to make merry; whereas the Tories had nothing to discuss about, being the victorious party, and having resolved to remain so, by the help of the police and the soldiery.

"The declaration of the publicans referred to a meeting which Mr. Walker's party had convened to raise a subscription for the sufferers by war in France.

"Mr. Prentice says: 'The public-house was now a most effective auxiliary to the Church, the publican to the parson, and they formed a holy alliance against the mischievous press.'"

When the office of the *Manchester Herald* was attacked by a Church and King mob, "A gentleman remarked in the hearing of the Rev. Mr. Griffith, who was standing looking on—'What scandalous work this is!' 'Not

"at all, sir," replied the reverend gentleman; "if I was called upon, I would not act against them."

In consequence of the course which he was taking in public matters, Mr. Walker soon brought down upon himself defamations of the most serious character. One of his defamers he felt obliged to prosecute. The case caused great public sensation, and Mr. Walker was successful. This was too much; and forthwith he was formally indicted in 1794, with six others, for conspiring against the Crown. Mr. Jerrold gives an animated description of this trial, in which Erskine was engaged for the defence; but Walker was honourably acquitted. The trial, however, cost him 3,000*l.*, and was the beginning of misfortune. During this time he was in correspondence with the principal leaders of the Liberal party in London and elsewhere, Fox, Sheridan, Wedgwood, and others, and part of that correspondence is now, for the first time, printed. During the remainder of his life he adhered to his principles; was active in all public matters, and died in 1817. Hone wrote a life of him, and, as Mr. Jerrold says, "his name deserves to be known throughout the empire as a patriot of the brave old type, who gave all his lusty years, his peace and fortune, to the cause he believed to be a holy one."

Such was the father. Thomas Walker the younger, and author of the *Original*, his eldest son, was born in 1784. He studied for the bar, and devoted his attention to the Poor Law, at that time iniquitous enough. His writings upon this question, which was to him what Reform was to his father, brought him under public notice, and he was appointed first to be police-magistrate at Worship-street, and afterwards to the same office at Lambeth. We cannot follow his writings upon this question, suggestive though they are, but prefer to touch upon his hobby. He had always been of delicate health, but by constant attention to diet and habits, he brought himself into the most robust condition. This was one of his favourite subjects, and many pages of the *Original* are filled with details of his experience upon it, contained in consecutive articles down almost to the last number. If ever a man was enthusiastic upon a question he was upon this. With what gusto he writes upon it! We smile, and sometimes good-humouredly laugh, as we read, but at the same time acknowledge the shrewd common-sense of much of the writing. His first paper, the beginning of a series, appears, after an article on "Parochial Government," in the third number of the *Original*, and is entitled, "The Art of obtaining High Health." After describing what had been his miserable state in this respect, he says that a passage of Cicero's suggested to him the expediency of making his health his study, and—

"I rose from my book, stood bolt upright, and determined to be well. In pursuance of my resolution, I tried many extremes, was guilty of many absurdities, and committed many errors, amidst the remonstrances and ridicule of those around me. I persevered nevertheless, and it is now, I believe, full sixteen years since I have had any medical advice, or taken any medicine or anything whatever by way of medicine. During that period I have lived constantly in the world, for the last six years in London, without ever being absent during any one whole week, and I have never foregone a single engagement of business or pleasure, or been confined one hour, with the exception of two days in the country from over exertion. For nine years I have worn neither great coat nor cloak, though I ride and walk at all hours and in all weathers. My dress has been the same in summer and winter, my under garments being single and only of cotton, and I am always lightly shod. The only inconvenience I suffer, is occasionally from colds; but with a little more care I could entirely prevent them, or if I took the trouble, I could remove the most severe in four and twenty hours."

What he did was this:—

"After making many blunders in my endeavours to improve my health, I discovered that I had fallen into the great, but, I believe, common, error of thinking how much food I could take in order to make myself strong, rather than how much I could digest to make myself well. I found that my vessels were overcharged, and my whole frame encumbered with superfluities, in consequence of which I was liable to be out of order from the slightest exciting causes. I began to take less sleep and more exercise, particularly before breakfast, at which meal I confined myself to half a cup of tea and a very moderate quantity of eatables. I dined at one o'clock from one dish of meat and one of vegetables, abstaining from everything else; and I drank no wine, and only half a pint of table-beer. At seven I had tea, observing the same moderation as at breakfast, and at half-past nine a very light supper. If I was ever hungry during any other part of the day, I took a crust of bread or some fruit. My care was neither to anticipate my appetite, nor to overload it, nor to disappoint it—in fact, to keep it in the best possible humour. I continued this course almost invariably for several months."

And this was the result:—

"Indeed I felt a different being, light and vigorous, with all my senses sharpened. I enjoyed an absolutely glowing existence. I cannot help mentioning two or three instances in proof of my state, though I dare say they will appear almost ridiculous, but they are nevertheless true. It seems that from the surface of an animal in perfect health there is an active exhalation

going on, which repels impurity; for when I walked on the dustiest roads, not only my feet, but even my stockings, remained free from dust. By way of experiment, I did not wash my face for a week, nor did any one see, or I feel, any difference. One day I took hold of the branch of a tree to raise myself from the ground, when I was astonished to feel such a buoyancy as to have scarcely any sense of weight. In this state all my sensations were the real and marked indications of my wants. No faintness or craving, but a pleasurable keenness of appetite told me when to eat. I was in no uncertainty as to when I ought to leave off, for I ate heartily to a certain point, and then felt distinctly satisfied, without any feeling of oppression. No heaviness, but a pleasing composure preceded my desire for rest, and I woke from one sound glowing sleep completely refreshed. Exercise was delightful to me, and enough of it was indicated by a quiescent tendency, without any harassing sensation of fatigue. I felt, and believe I was, inaccessible to disease; and all this I attribute to the state of my digestion, on which it seems to me entirely depends the state of man. Being in health, it is easy to keep so, at least where there are facilities of living rationally; but to get into health whilst living in the world, and after a long course of ignorance or imprudence, is of difficult attainment."

Our author laid great stress upon composure of mind and body, the possession of cheerfulness, and other moral considerations. He advises wives "not to entertain their husbands with domestic grievances about children, or servants, nor to ask for money, nor produce unpaid bills, nor propound unreasonable or provoking questions" at meal times. Very good advice! He would have no nervous hurry before meals, and, after meals, "stooping, leaning against the chest, going quick upstairs, opening or shutting a tight drawer, pulling off boots, packing up, or even any single contortion or forced position of the body, has each a tendency to cause fermentation, and thereby produce bile, heartburn, difficulty of breathing, and other derangements." We need not follow him farther; it is only melancholy to add that Mr. Walker the younger died suddenly at the age of fifty-two, with his "heart and liver very seriously affected." This fact may provoke sarcasm, but the probability is that he had prolonged his life, and he candidly acknowledges that he did not always act up to his own theory.

We could quote page after page upon all sorts of subjects from the interesting "original" writings of this worthy son of a worthy father, and there is not one that would not be found pleasant and good reading. But, if our recommendation be worth anything, our readers will get this work for themselves, and when they have done so they will, as we do, thank Mr. Jerrold both for bringing it out and for editing it with such care and ability.

#### CHARLOTTE ELLIOT'S REMAINS.\*

This volume—we presume the last gathering from a rich store—is more remarkable for the light it throws on the character of the writer than for presenting fresh evidences of her poetic genius. The poems here given are mostly, we should think, the products of earlier years, and are in no wise equal to such pieces as the "Comforter," and "Jesus, my Saviour," "look on me," which we signalled on the appearance of the "Poems." One or two sonnets are good, and show real facility in poetic form; but, with the single exception of some stanzas in "All Gone," we should not set much store by them. The letters, however, are in many ways admirable and characteristic. Here we have a lady who had accepted, in the strictest sense, the doctrines of the evangelical school, who preserves a profound love for nature, a liking for everything fresh, quaint, rare, or beautiful, and shows no leaning to the severity and asceticism sometimes said to be inseparable from the type. And the reason, we are inclined to say, is that she had *unction*—the doctrines consorted with her real character, or fell into happy harmony with it; so that there was with her no needless logical reiteration of the dogmatic truths she had accepted. She has an astonishing faculty of touching commonplace events with the glow of feeling and conviction; but her whole tendency is experimental, her analysis of states and frames—if she ever falls into them—is practical and without suggestion of morbidness. All nature to her is beautiful—to be humbly but deeply enjoyed. She would even have endorsed Mr. Ruskin's remarks about the "Duty of Delight"—which so few Evangelicals would perhaps do other than frown at. The bulk of the letters are addressed to a friend, Miss Scott Moncrieff, to her youngest sister, and to her nephew, W. H. Elliot, an Indian civilian; and the traits we have remarked upon are noticeable in all. It is very beautiful to see the old lady—advancing beyond the line laid down by the

\* Leaves from the Unpublished Remains of Charlotte Elliot, author of "Just as I am." (The Religious Tract Society.)



Psalmist as the limit of human life—writing thus:—

"My sweet Mary,—The May is nearly out, and is filling the air with fragrance, and the lilacs and laburnums and horse-chestnut blossoms beautify the lawn on every side; while the azaleas and rhododendrons in the beds begin to look so gay and lovely that I say to myself every hour nearly, 'O that Willie and Mary were here to enjoy them with us, surely there can be nothing more lovely.' . . . I think you have not the strength to come only for a day, and to us both it would be an exquisite pleasure to tell you *visa voce* on the spot how thoroughly we are enjoying our sojourn here, and how the lovely season seems to bring out fresh beauties every day.

"It was only yesterday that the interdict on my using my poor eye was removed, and it is very weak and tearful still; but my first use of it is to write this poor note to you, to tell you that I hardly believed it possible that, at my age, and with all the infirmities it brings, I could have derived such pure, unmixed delight from any earthly spot as I have felt here since the weather became fine: would that you had seen my Eleanor Jane, at past eleven last night, standing at your open window, fascinated by the scene, the full moon pouring a flood of radiance over the lawn, the shadows sleeping beneath, and all so deliciously quiet and lovely, that we felt it was almost a shame to go to bed and leave it. . . . There seems no end of lovely scenery; my only fear is that I should get too fond of it were I to be here long, so that it is very well that we shall not incur the danger. Never since I used to stay with my beloved Caroline in her grove at Harrow have I enjoyed nature in her spring loveliness so much as I have done here, nor have I ever heard such nightingales, thrushes, robins, &c., they all seem in an ecstasy of happiness. Then we have peaceful sheep and placid cows, and two nice little foals with their mothers to put life into the scene."

Truly a delicious letter from an old dame of seventy, so simple, fresh, and childlike, that we can hardly wonder at the influence she came to exercise over her circle, and especially over the younger members of it. Sometimes her confessions of failing faculties are touching. As in this case:—

"I sometimes feel and fear that my faculties are so dwindling away (now that I have crossed the boundary line set to mark and to limit the term of human life), that I have no power to write anything worth the perusal of those I love; and I have also come to feel that these affecting words apply even to the effort of writing a letter, 'Yet is their strength but labour and sorrow'; so different is it now with me to what it once was, when letter-writing was a real pleasure, and I scarcely knew how to stop my pen.

"The text you gave me is a beautiful one, and I have taken the whole verse to write down in my pocket-book as a memorial of you throughout the year. 'And therefore will the Lord wait, that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you, for the Lord is a God of judgment; blessed are they that wait for Him.' There is a beautiful reciprocity in the mutual attitude of our God and our own souls, the one toward the other. He, waiting to be gracious to us and to bless us; and we, waiting to be blessed and pardoned and comforted by Him."

We have read through this volume with uncommon pleasure; it helps us vastly to understand a very beautiful character, which can only be the more loved and admired the more it is understood.

#### BRIEF NOTICES.

*The History of Protestantism.* By the Rev. J. A. WYLIE, LL.D. Part I. (London: Cassell, Petter, and Galpin.) We have here the first fifty pages of a publication, with the announcement of which our readers will be familiar. We do not think the enterprising publishers have erred in believing that some such work as this promises to be is needed in the present state of public feeling in this country. Dr. Wylie is master of his subject—for the Papacy is his *bête noir*—and he heartily throws himself into his allotted work. He writes in a condensed and incisive style, and, with graphic vigour, and a careful reference to authorities, he outlines the course of events from the early declension of the Christian Church to the crushing of the Protestants of the Albigenses, and the establishment of the Inquisition by Pope Gregory IX. This sketch in Part I. is necessarily a fragment; the introduction to a history intended to show how the seed of Protestant Christianity "was deposited in the soil; how the tree grew up and flourished despite the 'furious tempests that warred around it; how 'century after century it lifted its top higher than 'heaven, and spread its boughs wider around, 'sheltering liberty, nursing letters, fostering art, 'and gathering a fraternity of prosperous and 'powerful nations around it." In his fervid zeal against the Papacy, Dr. Wylie lays far too little emphasis on that alliance with the State, which from the time of Constantine enabled it to wield secular power in order to aggrandise itself, and crush opposition till it was able to assert its own supremacy. But this is hardly the time for criticism. The publishers have lavishly seconded the aims of the author. They have furnished a profusion of excellent illustrations—about a score in this instalment of the work—and all who are

disposed to expend sevenpence upon Part I. are entitled to receive a copy, twenty inches square, of Ward's celebrated painting, "Luther's First Study 'of the Bible," which is admirably engraved on plate paper, well worthy of being framed, and is in itself worth far more than the small sum charged for the part. Only a widely-extended circulation can, we should think, recompense such liberality.

*The Early Heroes of the Temperance Reformation.* By WILLIAM LOGAN, author of "Words of Comfort," the "Moral Statistics of Glasgow," &c. (Glasgow: Scottish Temperance League.) Mr. Logan always writes with clearness and force, and he has found a subject near to his heart in "The Early Heroes of the Temperance Movement." He tells of the most prominent incidents in it, from the first efforts made in America and Mr. Lyman Beecher's great sermons, down through the early struggles in Scotland and Ireland. He varies his account by anecdotes and sketches of John Dunlop, Livesey, Collins, Kettle, Fortune, Mason, and the rest, and we think it must be admitted, whatever opinion the reader may hold, that he has made a very interesting book. He thus gives us an account of the origin of the now much-used word *tee-total*, quoting from Mr. Livesey's lecture:—

"Now, I can assure you, if any authority is required as to the origin of that word, none higher can be given than myself, for I was present when the word was originated. It was first pronounced by a man named Dickie Turner. At that time (1832) there were temperance societies based upon the principle of abstinence from all spirits, and great moderation in all fermented liquors. Dickie attempted at a meeting to show the difference, deprecated the practice of drinking fermented liquors in moderation, and enjoined that of abstinence, when he came out with the expression that gave rise to the notable term *tee-total*, which since then has gone throughout the world. He said that he should be 'te-te-tee-total.' We all took up the word at that moment, and were glad of it, for the designation 'abstinence from all intoxicating drinks' was cumbersome. We said that was the thing; and, from that moment till now, the word *tee-total* denotes abstinence from all kinds of intoxicating, in opposition to moderation in all fermented liquors."

*The Temple, its Ministry and Services, as they were at the Time of Jesus Christ.* By the Rev. Dr. EDERSHEIM. (Religious Tract Society.) Few men are more competent to write on Jewish customs and antiquities than Dr. Edersheim, who has made them a special study. We remember recently how skillfully he managed to communicate to us much of the detail and minutiae of Jewish life in the form of fiction; and now he has chosen the more direct way to instruct us about the Temple—which must be a subject of interest to Bible readers and Christians for all times. Here then we have a picture of Jewish life as it was in the days of our Saviour, clustered around the Temple, and its services, which were the centre of all the life, public, domestic, personal. Dr. Edersheim well says:—

"The Temple services are not so many strange or isolated rites, for the origin of which we must look among neighbouring nations, and in the tendencies natural to men during the infancy of their history. Rather, all now becomes one connected whole—the design and execution bearing even stronger evidence to its Divine authorship than other of God's works, where every part fits into the other, and each and all point with unswerving steadfastness to Him in whom the love of God was fully manifested, and its purposes towards the world fully carried out."

The chapters on the Priesthood, the Sacrifices, the Temple Sabbaths, the Feasts, Purifications, and so on, presented in the simple, polished style for which Dr. Edersheim is known, cannot have any effect but to lead the reader to endorse the thought of the extract we have given. The book, we should mention, is very neat and well got up every way.

*A Father's Letters to his Son on his Coming of Age.* By the late Rev. Dr. URWICK, of Dublin. Mr. Urwick has in our idea done well to publish these letters, which are marked by high motive and good sense, and saturated with religious feeling, presented in the very spirit likely to recommend them to the young. The topics specially treated are, manliness, self-culture, (which under subordinate hands deals with regimen, study, religion, and habits,) encouragements, property, &c., and under each head some right wise, loving counsel is given.

*Sunday Afternoons with Jesus. Bible Readings on the Life of Christ.* By MARIANNE FARNINGHAM, author of "Leaves from Elem," &c., &c. (James Clarke and Co.) This is a book which we are sure many will find useful either as a help to Bible instruction at home or in Sunday-school. We note that it was specially prepared with a view to members of a Bible-class; but we cannot conceive anything handier for a Christian parent, who wishes himself to do his duty by his child in the highest of all education. It has been done with care, and

not hurried together to make a book, and what better can be said for a volume of this kind?

The *Contemporary Review* of this month has gone through almost as many editions as a popular novel. The article which has doubtless been the main cause of this unusual sale, Mr. Gladstone's paper on Ritualism, has already been freely commented upon in our columns. But perhaps Mr. Matthew Arnold's review of objections to "Literature and Dogma" has added to the excitement. Nor can we wonder at it. Mr. Arnold, no less than Mr. Gladstone, is a member of the Church of England. In fact, to judge by the supercilious tone which he thinks it fine to assume towards everyone who declines to conform to the Church as by law established, we should suppose that even in his own estimation he is nothing if not Anglican. This may be perfectly correct. Yet we cannot help adding that in our view he is certainly not Anglican, at least if religious belief has anything to do with the name. But that may be a prejudice on our part, arising from want of the "sweet reasonableness" which swallows any formulas if only they are established. We are ourselves very much nearer in religious belief to the Anglican Church than is Mr. Matthew Arnold. But this we presume has nothing to do with conformity. Regularly to join in services of which one does not believe a word, or perhaps to abstain from any mode of worship—this is conformity and "sweet reasonableness." But to try to find for oneself a mode of worship in which one can be completely sincere, and to ask liberty to do so without being burdened with the support of another man's mode of worship as well, this is "temper and contentiousness." We cannot, however, allow our differences of opinion from Mr. Arnold to obscure to us the singular force, clearness, and beauty of his style, of which this article is an additional illustration. Would that his barbed and fatal shafts were met by some equally skillful champion of the creeds of Mr. Arnold's Church. Another paper which we have read with an interest from which our Nonconformity in no degree detracts is that of Mr. James Fergusson on St. Paul's Cathedral. He deals with the proposed decorations. He tells us in effect, what indeed we had already gathered from the models publicly exhibited, that the dean and chapter propose to spend 400,000*l.*—(when they get it)—in chipping off the internal surfaces of the cathedral and replacing them with a sort of lacquering of marble and gold bedizenment which will make Wren's masterpiece a huge baby-show. The tawdry specimens already put up by way of experiment are a sufficient indication of the sort of outrage which is contemplated. We cannot help fearing that the "Gothic" mania of the present generation has caused some decay of the finer taste which finds most joy in grand proportions and in the calm repose of highest art. Crusted ornaments and gawdaw colours are all the rage now. But when it is proposed to insult the genius of Wren, we think the time has come to try whether the dean and chapter have such an absolute life possession of England's grandest building as Mr. Freeman would have us believe.

Of the *Fortnightly Review* we have already spoken in commenting on Mr. Chamberlain's article, which has naturally attracted a great deal of attention. This is followed by a remarkably clever criticism of Mr. Disraeli's novels by Leslie Stephen. The adaptation of the critic's style to the nature of his subject is singularly perfect, at once most amusing and suggestive. The editor deals with "A Recent 'Work' on Supernatural Religion," of which we need hardly say he forms a very different estimate from that which we have already given to our readers.

Sunday-school workers are not likely to lack useful information. It will be seen from an announcement elsewhere that the Union are about to bring out a weekly journal called the *Sunday-school Chronicle*, which is to have many of the characteristics of a magazine, and is intended to be the medium of communication for Sunday-schools throughout the country. Mr. Elliot Stock also announces the *Sunday-school World*, a new weekly journal devoted to the interests of Sunday-school teachers. The price of both magazines will be one penny.

BROTHERLY LOVE.—Mr. John Petticrew, minister of Govan, was one of the originals amongst the clergy of Scotland, of whom there were many in the last age. His presbytery was once violently divided who should be moderator in the room of one Mr. Love, then in the chair. While they were disputing with vast keenness Mr. Petticrew came in, and being asked his opinion, he said, "Moderator, let brotherly love continue." The presbytery took his advice, and so their disputes were ended in good humour.



## Miscellaneous.

**THE GUNPOWDER EXPLOSION.**—Some further evidence was given on Monday at the adjourned inquiry respecting the Regent's Park explosion, the principal witnesses examined being a boy who was on board the barge Dee; Dr. A. S. Taylor, the eminent chemist, who lives near the scene of the explosion; and Major Majendie, the Government inspector under the Gunpowder Acts. The last witness made some experiments before the court to show how, in his opinion, the disaster was caused. Ultimately the jury returned a verdict to the effect that the three men were killed by the explosion, and that this was caused through the ignition of the vapour of the benzoline on board the Tilbury by the light or fire in the cabin of the barge. They added an opinion that the canal company were guilty of gross negligence in the matter, and that the existing laws are inadequate to secure public safety. A report from a special committee appointed to inquire into the alleged storage of gunpowder and other explosive substances in the parish of Paddington, was presented yesterday at a numerously-attended meeting of the Vestry of that district. It was resolved that, as further legislation on the keeping and carriage of gunpowder was necessary, a deputation should wait upon the Home Secretary, and urge the Government to take immediate steps for the protection of the public.

**THE UNITED KINGDOM ALLIANCE.**—The annual council meeting of the United Kingdom Alliance was held at Manchester on Tuesday last week. Mr. Alderman Barlow, Bolton, presided. In the report the committee, referring to the results of the general election, looked back upon it as affording considerable ground for encouragement, and as indicating an amount of power and opinion which must, rightly directed, compel politicians and party leaders to listen to the claims of the Alliance. A long and prominent paragraph in the report was devoted to a criticism of the attitude of Mr. Bright to the Alliance. His advice to the Society of Friends, and in subsequent letters, to "leave Parliament alone" upon this question, was described as, "though not, perhaps, unnatural, certainly injudicious." The reading of this paragraph was loudly cheered. On the motion of Sir W. Lawson, M.P., a resolution was adopted expressing satisfaction that an increased number of adherents to the principle of the Permissive Bill had been returned at the general election to the House of Commons. Resolutions were also adopted declaring it to be the duty of all the members to make the Permissive Bill a vital issue at elections, to organise their electoral forces, and to promote vigorous petition movements. In the evening a public meeting was held in the Free Trade Hall, at which Mr. Arthur Pease, M.P., presided, and the principal speakers were—the Rev. Dr. Begg, Sir Wilfrid Lawson, Professor Cairnes, Professor Smyth, M.P., Mr. A. M. Sullivan, M.P., and Mr. Th. rold Rogers.

**MR. BRIGHT AND THE CORN LAWS.**—Mr. John Bright has written the following letter, in reply to the statement made a few days ago by a Conservative speaker at Leeds, to the effect that "the people are no better off now, relative to the price of bread, than they were before the repeal of the corn laws and other protective laws":—"Corriebruch House, Pitlochry, October 12, 1874. Dear Sir,—Your letter has been sent on to me, and I have only time to acknowledge the receipt of it. Your opponent must be a man profoundly ignorant or strangely perverse, or he would have a different opinion of the effects of free trade in corn. He, perhaps, does not know that last year twelve millions of quarters of wheat were imported, worth in this market nearly forty millions sterling; and that great quantities of other grain were also imported; not less than 500,000 tons of potatoes, with great quantities of cattle, and meat, and cheese, and butter, were imported, that, in fact, eighty millions sterling in value were imported, nearly all of which it was the object of the corn laws and other protective laws to exclude from the country. More than half the working men of England, with their families, are fed on bread which comes from abroad, and it is obvious that the continuance of the protective system as applied to agriculture would have spread famine among the people, and would have plunged the nation into anarchy. I have not time to write more to you, and I feel certain that to add to what I have said would be of no use to your opponent, as he must be very ignorant, and, I fear, quite unable to reason on a matter of this nature. If you turn to the newspapers from 1839 to 1846, or to the debates in "Hansard," you may obtain all the facts and arguments you require.—I am, respectfully yours, JOHN BRIGHT. Mr. John Rowlinson, Leeds."

**NEW DISCOVERIES IN PALESTINE.**—The Quarterly Statement of the Palestine Exploration Fund contains an account of an interesting identification of the site of the ancient Levitical city of Gezer, in the territory of the tribe of the Ephraim, by M. Clermont-Ganneau. M. Ganneau had already, in 1873, communicated to the Paris Geographical Society a passage in the historian Mejr-et-Deen, in which an account is given of a skirmish which took place between the village of Khulda, whose site is known, and a place called Tell-el-Gezer, and identified this place with Abu-Shusheh, on topographical grounds. On a careful examination of the ground in the present year, M. Ganneau discovered two identical bilingual inscriptions, in Greek and Hebrew, cut in the rock, and probably of the Hero-

dean period. The Hebrew inscriptions is translated "The limit of Gezer," the word for "limit" being that used in the Talmud in speaking of a Sabbath day's journey. One of these inscriptions lies east of Abu-Shusheh, and the other lies north-west of the former; and as a third inscription has been found since, to the south-west of the first, it seems to be evident that we have here one of the angles of the square with sides of two thousand cubits, which, as we learn from Numbers xxxv. 5, formed the boundaries of the suburbs of the Levitical cities. The position of these three inscriptions in relation to the numerous remains of an ancient city which were found on the plateau of the Tell-el-Gezer, should enable us to determine the extent of the square, and further examination of the ground may bring to sight other similar inscriptions. Light may possibly be thus thrown on that vexed question, the length of the Jewish cubit. M. Ganneau points out that the sacred boundary must have been a square, having its four angles at the four cardinal points, and not, as usually supposed, its sides. As hitherto the site of Gezer has been generally placed at Yasur, the form and extent of the territory of Ephraim, of which tribe it was a frontier town, must be very materially modified in our maps of ancient Palestine. Gezer was one of the royal cities of the Canaanites, and is mentioned several times in the account of the wars of David and the Maccabees. Destroyed by the Egyptians, it was restored to Solomon as part of the dowry of Pharaoh's daughter, and rebuilt by him.

**THE RIGHT HON. J. STANSFELD, M.P., AT BRISTOL.**—At a crowded and enthusiastic meeting, held at Bristol, to support a bill for the Repeal of the Contagious Diseases Acts, which Sir Harcourt Johnstone, Bart., M.P. for Scarborough, intends to bring in next session, Mr. Stansfeld said:—"The friendly greeting he had received he interpreted to mean on their part some appreciation of the deep import of the question which they were met to discuss. (Applause.) He did not come to inflame their imaginations with any recitals of the horrors which attended the policy of these acts. It were but too easy to arouse the indignation of any assemblage of decent men. (Renewed applause.) It had been supposed by those who upheld and promoted this legislation that opposition to it might be dying out. He came there to say, not only in his own name, but in the name of many others, that they renewed to-night an opposition to this immoral and indecent legislation, which would never again be suspended until these acts were repealed. (Cheers.) This was the first occasion on which he had expressed himself upon the subject of these laws, and he desired to speak in the plainest terms his convictions. They would not arraign the motives of those who passed these laws, but he would tell them that they were smuggled through Parliament. Every one of them who happens to have been a passive and unconscious participator in the process (and amongst them himself) was responsible for it, and he desired to acquit himself of that responsibility. These laws had not the sanction of previous discussion by a favourable public or in Parliament, which the laws of Parliament were intended to provide and secure; and pointed out the evils of passing laws without the guarantee of a free public discussion. He described the origin and the operation of the Acts, and showed from Government statistics that they had utterly failed, and did not prevent the disease they were passed to do. These laws were immoral, unconstitutional, and hygienically wrong. They were immoral, and therefore could not contribute in the long run to the physical health of the population. He was determined not to cease working till this sacred agitation had caused these degrading laws to be blotted out from the Statute-book of the land for ever. (Loud cheers.) Mr. S. Waddy, M.P., Professor Sheldon Amos, and other influential gentlemen, then addressed the meeting."

## Cleanings.

An Alabama editor winds up an editorial on the corn crop with the remark:—"We have on exhibition in our sanctum a pair of magnificent ears."

A pleasant-looking gentleman stepped out on the platform of a Western car, and, inhaling the fresh air, enthusiastically observed to the brakeman—"Isn't this invigorating?" "No, sir, it is Bethel," said the conscientious employé. The pleasant-looking gentleman retired.

As proof of the mildness of the season, a correspondent of the *Times* at Southampton says that in his garden are now in flower a white rhododendron, a *Berberis Darwinii*, and a common laburnum, and that a few days ago his gardener brought in a small dish of ripe strawberries from the open beds.

**TO DRY WET BOOTS.**—The *Garden* says:—"When the boots are taken off, fill them quite full with dry oats. This grain has a great fondness for damp, and will rapidly absorb the least vestige of it from the wet leather. As it takes up the moisture it swells, and fills the boot with a tightly-fitting last, keeping its form good, and drying the leather without hardening it. In the morning, shake out the oats and hang them in a bag near the fire to dry, ready for the next wet night, draw on the boots, and go happily about the day's work."

**FOR HIS LORDSHIP.**—A country carpenter having neglected to make a gibbet which was ordered by the executioner, on the ground that he had not been paid for the last that he had

erected, gave so much offence that the next time the judge came to the circuit he was sent for. "Fellow," said the judge, in a stern tone, "how came you to neglect making the gibbet that was ordered on my account?" "I humbly beg your pardon," said the carpenter; "had I known it had been for your lordship it would have been done immediately!"

**THE TRUE ANSWER.**—One of the students at Davidson's College, who was too lazy to do anything right, was in the habit of cleaning out his lamp chimney by running his finger down it and twisting it around. After he had cleaned it out in this particular manner one day not long ago, a fellow-student took it up and carried it to the residence of one of the professors, with the inquiry—"Why is it that this chimney is smoked, just up to this point and no farther?" The learned gentleman entered into an elaborate and scientific explanation why it was, arguing with great lucidness, and citing various authorities to show the correctness of his reasoning. When he had finished the student said to him, "No, sir, you are wrong." "Why is it, then?" inquired the professor. "Because the fellow's fingers were not long enough to reach any further," replied the student.—*Christian Union*.

**A HINT TO TRAVELLERS.**—A wicked jest was lately perpetrated in Paris. Staying at an hotel there for a single night, a traveller found himself charged for four candles, at a franc each, which he had not used. "It was the system," the *garçon* remarked, with a shrug, and finally the four francs were paid. During the colloquy three other servants, including the chamber-maid, sauntered near in that spontaneous and unconcerned manner so peculiarly their own, and mute appeals were made for alms, though the "service" was charged in the account just paid. Mr. —, with a Napoleonic decision, mastered the situation in the twinkling of an eye, dismantled the candelabra, and gracefully presented the candles, at one franc each, to the whole of the astonished servants, and discharging four expressive "*Voilà!*" and a benignant smile at their stultified heads, victoriously quitted the field of action, having beaten his foes with their own weapons.

**BROUGHAM AND ROGERS.**—The following anecdote is told in "The Greville Memoirs":—"About three weeks ago I passed a few days at Panshanger, where I met Brougham; he came from Saturday till Monday morning, and from the hour of his arrival to that of his departure he never ceased talking. The party was agreeable enough—Luttrell, Rogers, &c.—but it was comical to see how the latter was provoked at Brougham's engrossing all the talk, though he could not help listening with pleasure. Brougham is certainly one of the most remarkable men I ever met; to say nothing of what he is in the world, his almost childish gaiety and animal spirits, his humour mixed with sarcasm, but not ill-natured, his wonderful information, and the facility with which he handles every subject, from the most grave and severe to the most trifling, displaying a mind full of varied and extensive information and a memory which has suffered nothing to escape it, I never saw any man whose conversation impressed me with such an idea of his superiority over all others. As Rogers said the morning of his departure, 'This morning Solon, Lycurgus, Demosthenes, Archimedes, Sir Isaac Newton, Lord Chesterfield, and a great many more went away in one post-haise.'"

**A REMARKABLE LETTER.**—By the last mail from India a curious letter arrived at the General Post Office. It was not stamped, the paper of which the envelope was composed was peculiar, and the address was for the time being utterly unintelligible. Anyhow, the letter had been sent to London. The General Post Office authorities at once despatched a trustworthy messenger to the most erudite scholars in this city to ask them to decipher the strange, blotted, crooked, and indistinct handwriting on the envelope. An eminent linguist of the British Museum was applied to. He could not interpret the address, but pronounced the characters forming it not to be arrow-headed ones nor resembling the letters composing the ancient Assyrian inscriptions with which he had hitherto met. Another well-known authority of the British Museum was consulted, but he could not see in the writing on the envelope any resemblance to Chinese. The authorities at the India Office were next asked for their opinion. The omniscient librarian was unfortunately absent just at the time when the postal messenger called, but a professor, his able assistant, pronounced it not to be Malagasy or even Pali. The letter next went to Richmond, where a well-known Canarese scholar pronounced the address not to be Canarese. So the letter passed from pundit to pundit without interpretation. At length it happened that a learned gentleman of the India Office recommended the bearer of the mysterious communication to take it to two other learned gentlemen residing in Bayswater. These laid their heads together, and discovered that the inscription on the envelope of the redoubtable letter was in the Telugu character! It was written very badly, however, and when translated read as follows:—

"NOTTU PEYDU. JAROOR!  
I pray post-office writer in London to take this letter and give it into the hand of the RANEE."

"Nottu peydu" means "not paid." There was no stamp on the letter, so perhaps the Telugu person who sent it considered his communication to "the Ranee," as he styles Her Majesty the Queen, sufficiently important in itself to pass free to the hands



of the "Empress of India." "Jaroor!" is the Hindustani equivalent for "post haste." The "writer" of the London Post Office of course means, in common Indian parlance, the "clerk." The author of the letter evidently supposed that we in London possess only one post office and only one clerk to that office. Of course, the contents of the letter are not known to us. Probably some petty lawsuit has gone wrong with the sender, and Her Majesty the Queen is informed that the local magistrate took bribes. — *Pall Mall Gazette*.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTH.

NISBET—June 9, at Malus, Samos, Navigators' Islands, South Seas, the wife of the Rev. Dr. Henry Nisbet, of a son.

OUSTON—Oct. 18, the wife of the Rev. John H. Ouston, of Bury, Lancashire, of a son.

#### MARRIAGES.

PUGHE—EVANS—Oct. 18, at the Independent Chapel, Llanfair, Caernarvon, by the Rev. D. Evans, father of the bride, assisted by the Rev. M. Roberts, of Manchester, Robert, eldest son of Ellis Pugh, Esq., of Manchester, to Ellen, youngest daughter of the Rev. D. Evans, Meifod, formerly of Penarth, Montgomeryshire.

HOWE—HARRIS—Oct. 14, at the Baptist Chapel, Potter's Bar, Walter Howe, of Mansell-street, London, to Elizabeth, eldest daughter of the late Samuel Harris, Esq., of Greenwood, Barnet.

PEARCE—VEAL—Oct. 15, at the Congregational Church, Ringwood, by the Rev. John Dunlop, uncle of the bride, assisted by the Rev. William Summers, Alexander Pearce, of Stapleford, Cambs, to Florence Ann, second daughter of Frederic Veal, of Ringwood, Hants.

COX—SYKES—Oct. 18, at Nether Chapel, Norfolk-street, Sheffield, by the Rev. Robert Stainton, John Henry Cox, to Maria, youngest daughter of the late Wm Sykes, civil engineer.

### FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

#### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 14, 1874.

##### ISSUE DEPARTMENT

Notes issued £38,388,095 Government Debt £11,015,100  
Other Securities 3,984,900  
Gold Coin & Bullion 21,388,095  
Silver Bullion —

£38,388,095 £36,388,095

##### BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity) £15,340,136  
Reserve .. 3,066,212  
Public Deposits .. 3,957,287  
Other Deposits .. 21,947,749  
Seven Day and other Bills .. 393,001  
Gold & Silver Coin 678,161

£43,932,249 £43,932,249

Oct. 15, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

KINAHAN'S I.L. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unvalued, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's I.L. Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

#### AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

### Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 19.—The supply of English wheat was moderate this morning, and met a fair demand, at the prices of Monday last. Arrivals of foreign wheat are liberal. The trade was quiet, and last week's prices were supported. Flour was a slow sale, without change in value. Peas, beans, and Indian corn were without alteration. Malting barley was fully as dear; grinding descriptions were 6d. to 1s. per qr. lower on the week. Of oats we have larger arrivals; the trade was not brisk, but prices were without change. At the ports of call only few cargoes remain for sale. The inquiry is slow, and prices are in favour of buyers.

#### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. s.	s. s.	Grey ...	42 to 44	
White fine ...	— to 50		Maple ...	45 - 7	
" new ...	— 45		White, boilers ...	44 - 7	
red fine ...	— 46		Foreign ...	43 - 45	
" new ...	— 42				
Foreign red ...	49 - 49		RYE—	42 - 44	
" white ...	52 - 53				
BARLEY—			OATS—		
Grinding ...	31 - 34		English feed ...	26 - 33	
Chevalier ...	40 - 48		" potato ...	—	
Distilling ...	39 - 42		Scotch feed ...	—	
Foreign ...	35 - 38		" potato ...	—	
MALT—			Irish Black ...	26 - 29	
Pale, new ...	73 - 76		" White ...	25 - 30	
" old ...	— 77		Foreign feed ...	26 - 28	
Brown ...	58 - 60				
BEANS—			FLOUR—		
Ticks ...	43 - 44		Town made ...	35 - 43	
Harrow ...	46 - 50		Best country ...	—	
Pigeon ...	50 - 56		households ...	31 - 31	
Egyptian ...	42 - 43		Norfolk and ...	—	
			Suffolk ...	29 - 30	

METROPOLITAN CATTLE MARKET, Monday, Oct. 19.—The total imports of foreign stock into London last week consisted of 21,673 head. In the corresponding week last year we received 14,401; in 1872, 15,373; in 1871, 16,706; in 1870, 14,488; and in 1869, 11,277 head. The cattle trade of to-day has been dull. A full supply of stock has been on offer, and equal to requirements, business generally progressing slowly. From our own grazing districts the receipts of beasts have been moderate, but the quality has been indifferent. The demand has been dull, and the best Scots and crosses have changed hands at 6s. 4d. to 6s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,500; from other parts of England, about 250; from Scotland, 152; and from Ireland, about 290 head. The foreign side of the market has been well supplied with beasts. From Tonnage there have been 3,019: Spanish, 300; Gothenburg, 47; and Dutch 600. The trade has been dull at drooping prices. With sheep the market has been more freely supplied. Sales have progressed slowly at late quotations. The best Downs and half-breeds have sold at 5s. 8d. to 5s. 10d. per 8lbs. Calves have been very dull, at a decided reduction. Pigs have been quiet.

#### Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.	s. d. s. d.
Inf. coarse beasts 4 0 to 4 4	Pr. coarse woolled 5 6 5 8	
Second quality 4 6 5 0	Prime Southdown 5 8 5 10	
Prime large oxen 5 8 6 2	Lge. coarse calves 4 0 4 6	
Prime Scots 6 2 6 6	Prime small 4 10 5 2	
Coarse inf. sheep 4 8 5 0	Large hogs 4 6 4 10	
Second quality 5 0 5 6	Neat sm. porkers 5 2 5 6	

METROPOLITAN MEAT MARKET, Monday, Oct. 19.—A moderate supply of meat was on sale here to-day, and an improved trade was experienced, at rather higher prices.

#### Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.	s. d. s. d.
Inferior beef 3 4 to 3 8	Inferior Mutton 3 0 to 3 8	
Middling do. 3 10 4 4	Middling do. 3 10 4 4	
Prime large do. 4 10 5 4	Prime do. 5 0 5 6	
Prime small do. 5 0 5 6	Large pork 4 0 4 4	
Veal 4 0 5 0	Small do. 5 0 5 8	

PROVISIONS, Monday, Oct. 19.—The arrivals last week from Ireland were 348 firkins butter and 3,210 bales bacon, and from foreign ports 28,663 packages butter, and 1,934 bales bacon. Foreign butter early in the week met a good sale, but higher prices being asked, and the extreme mildness of the weather, checked the demand, and prices are now much the same as this day se'night. In the bacon market there was little change: the best Waterford cleared at late prices, but Limerick was 1s. lower.

HOPS, BOROUGH, Monday, Oct. 19.—We can report no improvement in the character of our market, which continues quiet with irregular values. For the period of year hops move off very slowly, merchants only buying to fill immediate orders. Choice and low, cheap hops are in the most frequent demand, while medium samples are neglected. Yearlings are firm. Continental markets are quiet. Mid and East Kent £10 £12, £13 15s; Weald of Kent £10, £10 10s, £11 11s; Sussex, £8, £9, £10; Country Farnhams, £10, £11, £12; Farnhams, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Oct. 19.—The arrivals of potatoes have increased, and a fair business is doing at the following prices: Good Regents, 70s. to 90s. per ton; Rocks, 60s. to 70s.; Kidneys, 100s. to 120s. per ton. The imports of potatoes into London last week amounted to 4,140 bags from Antwerp, 10 baskets from Rotterdam, 18 Hamburg, 100 Brussels, and 577 bags from Tonnage.

SEED, Monday, Oct. 19.—There were a few samples of new English red cloverseed of good quality offering, but few sales were effected. Choice foreign samples were not much inquired for, although the prices of French are very moderate. White samples, English as well as foreign, are very dear. White mustardseed was unaltered in price. Brown samples are inquired for, but not many yet shown. New Trifolium sold steadily at quite as much money. Fine trefoil was held rather more firmly, but not many sales effected. New winter tares were in steady request at the extreme rates previously obtained. Canaryseed sold at quite as high rates. New Dutch hempseed was fully as dear, with a moderate request.

COVENT GARDEN, Thursday, Oct. 15.—So little change has taken place during the week that it hardly requires notice. Foreign grapes are coming in very freely from Portugal and other places.

WOOL, Monday, Oct. 19.—The English wool market has been without feature. The supplies offering have been tolerably good. The trade has been quiet, and prices have been unaltered.

OIL, Monday, Oct. 19.—For linseed oil the demand has been only to a moderate extent, at about late rates. Rape has been quiet. Other oils without feature.

TALLOW, Monday, Oct. 12.—P.Y.C. is inactive at 43s. 9d. to 4s for old per cwt.; while new on the spot is sold at 47s. Town tallow 41s. 9d. net cash, and rough fat has advanced to 2s. 0½d. per 8lbs.

COAL, Monday, Oct. 19.—Trade being more quiet, a reduction of 1s. per ton took place. Hettons, 26s. 6d.; Lambtons, 26s.; Harton, 24s. 3d.; Hetton Lyons, 24s. 3d. Ships for sale, 30; ships at sea, 30.

HOLLOWAY'S PILLS AND OINTMENT.—Prevention of Weakness.—Whenever circumstances produce impure blood, lessen the force or in any way disarrange the balance of circulation, stagnation takes place in the lungs, and consumption, or other formidable symptoms discover themselves. Let Holloway's remedies be tried on the first feelings of debility or the first annoyance of a dry hacking cough. After the chest, both before and behind, has been fomented with warm brine and the skin has been dried with a towel, the ointment should be well rubbed twice a day upon the chest and between the shoulders, and the pills should be taken in alternative doses to purify the blood and cleanse the system without weakening it or rousing or aggravating nervous irritation.

### Advertisements.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM will begin MONDAY, November 9th.

EDUCATION (superior) for YOUNG LADIES, 75 and 76, FOLKESTONE-ROAD, DOVER.

This establishment offers unusual educational advantages. Sound and comprehensive English, French, and German. Home comforts and the happiness of the pupils especially studied. Large house and gardens in a healthy and picturesque situation. Moderate terms. Governess pupil required. Address the Principal.

LADIES' COLLEGIATE SCHOOL, OXFORD HOUSE, Bicester, Oxon.

Principal—Mrs. HENRY BAKER.

(Widow of the late Rev. Henry Baker, of Lewisham), assisted by superior Masters from Oxford and an adequate staff of resident Governesses.

This old-established School affords, on moderate terms, educational advantages of the first order, combined with careful Christian training. Pupils prepared for the Cambridge Examinations. Prospectuses on application.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist and Fellow of University College, London.

SECOND MASTER—L. C. BATTERBURY, Esq., B.A., St. Peter's College, Cambridge, Wrangler and Mathematical Scholar and Prizeman of his College. Assisted by Nine other Masters.

During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

AUTUMN TERM, from SEPT. 21st to DEC. 20th.

EDUCATION for YOUNG LADIES, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

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The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

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